

THE ECLECTIC REVIEW,

For JANUARY, 1805.

Quid verum atque decens, curo et rogo, et omnis in hoc sum:

Condo et compono, quæ mox depromere possim.

Ac ne fortè roges, quo me duce, quo Lare tuter,

Nullius addictus jurare in verba magistri,

Quo me cunque rapit tempestas, deferor hospes.

HORATII, Epist. I. i.

IMITATED.

Whate'er is decent, honourable, true,

With industry we trace, with zeal pursue,

With care combine, and for immediate use,

Intent on public benefit, produce.

Ask you—What Chief, what Party we obey?

No Party guides, no Chief controuls, our way:

We catch the gale of SCIENCE, as it blows;

And join with VIRTUE's friends, nor dread her foes.

ART. I. *An Abstract of the whole Doctrine of the Christian Religion, with Observations:* By John Anastasius Freylinghausen. From a Manuscript in her Majesty's possession. The first Book stereotyped by the new process. pp. 227, very large octavo. Price 12s. Cadell and Davies, London; Constable, Edinburgh; Archer, Dublin. 1804.

AMONG the avowed opponents of Christianity, many have borne a reluctant testimony to the excellence of its moral precepts. That a practical system, which, if universally prevalent, would secure the peace and harmony of the human race, could originate only in delusion, or imposture, appears to us more incredible than any thing contained in the scriptures: and, though the doctrines and the precepts of Christianity require to be distinguished, they are so essentially connected, that both are invalidated by the rejection of either. The inspired writers usually introduce the most sublime truths of revelation, as motives to the practice of moral duties; and rare indeed are the instances of a conduct worthy of our holy religion, among persons who cavil at its doctrines. It may, therefore, justly be asserted, that the most effectual method to promote the welfare of nations, is to diffuse the knowledge of all that our Lord performed and taught; and that those rulers are peculiarly entitled to the filial attachment of their subjects, who unite to a due respect for religious liberty, their example of a practical attention to Christianity, and their exertions for the enlargement of its salutary influence.

At the commencement of a Work, undertaken for the moral, as well as the literary advantage of our countrymen, it affords us particular pleasure to recommend a summary of Christian Doctrine, published under the immediate sanction of HER MAJESTY.

2 *Abstract of the whole Doctrine of the Christian Religion:*

The Preface, which is ascribed to the venerable Bishop of the metropolis, furnishes a suitable introduction to the volume.

‘The Author of the following Work was John Anastasius Freylinghausen, Minister of St. Ulrich’s Church, and Inspector of the Public School, at Hall, in Germany; an eminent Divine of the Lutheran Church; a man of considerable talents and erudition, and of distinguished reputation in his profession. This Tract of his has always been held in high estimation in that country, and considered as a judicious and masterly compendium of all the doctrines of the Christian Revelation. And as the Editor did not recollect any summary of this kind in the English language, compressed into so short a compass, and arranged in so systematic and scientific a form, as this ABSTRACT, he conceived that the translation of it from the original German, which is here offered to the Public, might be of some use in this country: He thought it might be highly serviceable, both as an elementary book for the religious instruction of the youth of both sexes, and as a concise and comprehensive view of the whole system of Christianity for persons of a more mature age, who had neither leisure nor inclination to go through any elaborate or voluminous treatises of Theology. Certain, at least, it is, that this tract has the honour to stand very high in the good opinion of the GREATEST FEMALE PERSONAGE in this kingdom, by whose order it was originally translated into English, for the use of HER ILLUSTRIOUS DAUGHTERS.

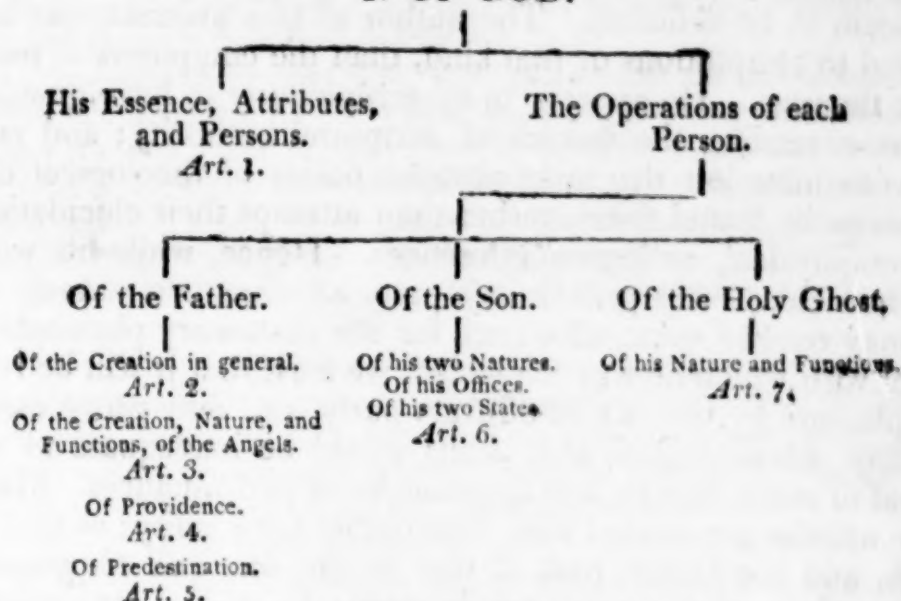
‘The Editor thinks it necessary to add, that, in order to make this Work more acceptable and more useful to his countrymen, he has taken the liberty to omit a few short passages of the original, which contained doctrines peculiar to the Lutheran Church; and to render others more conformable to the tenets of the Church of England. But if, after all, any should still remain that may appear not very consonant to its principles, (which, in some abstruse and mysterious points, may possibly be the case, although the Editor is not aware of any such), the candid reader is requested to consider them as the opinions of a Foreign Divine, for which the Editor does not hold himself in any degree responsible.’

Not having been able to procure the original, we cannot judge of the alterations, intimated by the Right Reverend Editor to have been made in this version. It certainly still resembles productions of the Lutheran, or (as it is called in Germany) the Evangelical Church, more than those of the English and Scottish Churches. The learned and pious author was a fellow-labourer with the excellent Professor Franck, at Halle, in the beginning of the last century. His work, as here translated, forms a system of Theology, digested into thirty-four articles. Some of these are divided into subordinate chapters; and all of them into sections, each containing a question and its answer, and usually an explanatory observation, which is sometimes considerably dilated. Texts of scripture, in proof of the doctrines thus stated, are referred to, in notes at the bottom of each page. The first part, which chiefly relates to the Deity, comprises seven articles; the second part comprehends twenty-seven articles, relating to Mankind.

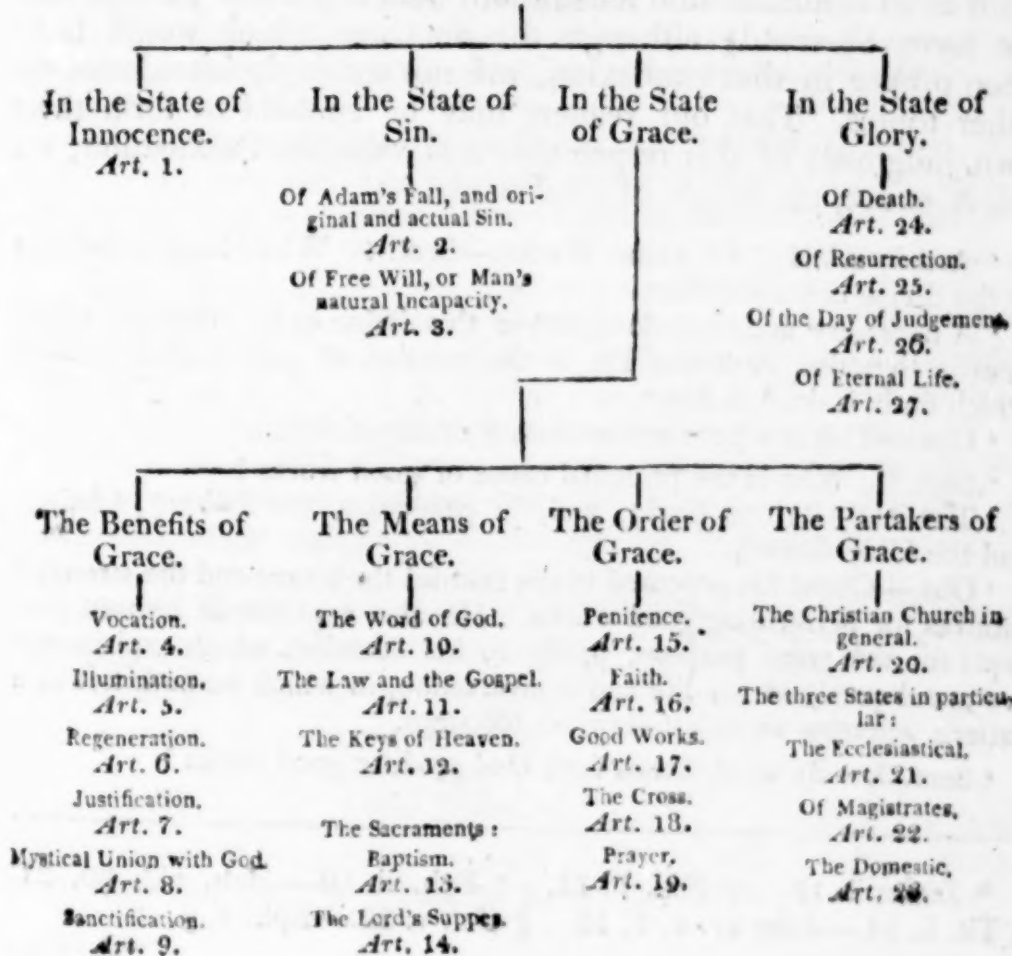
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A complete analysis of the work, denominated "*a Scheme of the whole Doctrine of the Christian Religion*," is prefixed to it. The manner in which this is printed adds greatly to its perspicuity; and the space it requires very little exceeds that which must be occupied by any proper arrangement of the contents: we therefore present it to our readers in its original form.

I. OF GOD.



II. OF MAN.



4 *Abstract of the whole Doctrine of the Christian Religion:*

The use of systems of Divinity, is, to afford a comprehensive and perspicuous view of revealed truth, by arranging its various doctrines and precepts under distinct heads, in their most natural order. The danger to which compositions of this kind are chiefly liable, is that of supplying, from the heterogeneous stores of human invention and tradition, those links in the chain of divine revelation, which, to the imperfect apprehension of men, may seem to be deficient. The author of this abstract was less exposed to temptations of that kind, than the composers of more ample theories. He appears to us scrupulously to have guarded against exceeding the bounds of scriptural authority; and purposely to have left the more abstruse points of theological discussion as he found them, rather than attempt their elucidation, by metaphysical, or logical inferences. Hence, while his work may not completely gratify any party of christians among us, and may require some allowance for the customary phraseology of that with which he was connected, we trust that it will be read with pleasure by the candid of every party, and may prove useful to many, whose leisure and habits would be inadequate to the perusal of more copious and argumentative performances. Many of the articles are treated with remarkable perspicuity; as that of *angels*, and the former part of that on the *law and the gospel*; but the close of the latter article seems to us less satisfactory, both as to definition and illustration, than any other passage that we have observed; although the doctrines which would have been proper in that connexion, are not sparingly introduced on other topics. That our readers may be enabled to form their own judgment of this respectable and valuable Publication, we insert, entire, the article of *good works*.

‘ Article XVII. Of Good Works.—Sect. 1. What further belongs to the divine order of Grace?

‘ A necessary and important part of this divine order, through which man is to arrive at eternal life, is the practice of good works, without which faith is dead in him*.

‘ Obs.—This is a pure and necessary article of faith.

‘ Sect. 2. Who is the principal cause of good works?

‘ The Holy Triune God†, and, in particular, the Father‡, Christ§, and the Holy Ghost||.

‘ Obs.—Christ has procured to the faithful the power and the strongest motives for performing good works. He also contains in himself precepts for the same purpose, partly in his doctrine, which explains the law; and partly in his life and conversation, in which he hath left us a pattern whereby we may follow his footsteps.

‘ Sect. 3.—By what means doth God produce good works?

* James ii. 17. † Phil. ii. 13. ‡ Eph. ii. 10.—Heb. xiii. 20, 21.
§ Tit. ii. 14.—John xv. 4, 5, 16. || Gal. v. 22.—Eph. v. 9.

‘ By his holy word*. He also blesseth the good examples of the faithful, that others may be thereby excited to diligence in good works†.

‘ Obs.—*His holy word* contains not only *directions* for performing good works, but also the strongest inducements and most persuasive *arguments* towards it; the former chiefly in the law, the latter in the Gospel.

‘ Sect. 4. By whom may good works be performed?

‘ The persons in whom, and through whom, good works are produced by God, in the Gospel sense, are only such as have been regenerated and justified through their faith in Christ ‡.

‘ Obs.—Before regeneration, man hath neither the power nor the inducements necessary for performing good works; they must be derived from faith, and a love of God: and all the good which man does before conversion, though it be conformable to the law, and really good in the moral and civil sense, yet it cannot be agreeable to God, whom nothing can please but what pleases him for Christ’s sake.

‘ Sect. 5. What belongs to the true nature and property of good works?

‘ That they proceed from the newness of spirit§, or from the divine nature, which God restores in us through regeneration||. Whence all good works of the faithful, inasmuch as they are regenerated, proceed from a willing unrestrained spirit*; wherein they differ from the mere works of the law, and of outward show††.

‘ Sect. 6. Why is the practice of good works necessary?

‘ Not to obtain forgiveness of our sins, or salvation through their merit*§, but because they follow of themselves from a right faith and regeneration, and the renewal of the spirit; (see Sect. 4.) and because, without them, and by persevering in evil practices, faith, or the spiritual life of the faithful, is extinguished, and the Holy Spirit is grieved, and at length totally lost¶.

‘ Obs.—The most righteous man can merit nothing from God by his good works; because, 1st, He owes all the good he can do to God, he being God’s own property, both on account of his creation and of his redemption.

‘ 2dly, He cannot perform good actions from his own strength and abilities, but God alone does operate them in man.

‘ 3dly, His best works are still very defective, and are acceptable to God only on account of the perfect obedience of Christ which is imputed, and supplies in the faithful what is still wanting in them.

‘ N. B. Hence the objection, that “if we merit death by our sinful actions, we should also deserve salvation by our good deeds,” falls away of course, since our sinful actions are our own, and are completely sinful.

‘ 4thly, There is no adequate proportion between the transcendent greatness of the reward and our best works, supposing them to be ever so perfect.

* 2 Tim. iii. 16, 17. † Mat. v. 16.—2 Cor. viii. 1. ‡ Eph. ii. 10.—John xv. 16.—Mat. xii. 33. § Rom. vii. 6. || 2 Pet. i. 4.—Ezek. xxxvi. 27. ** Rom. vi. 17.—Ps. cxix. 56, 57. †† Mat. vi. 1. 5. *§ Luke xvii. 10. ¶ 1 Tim. vi. 10.—Eph. iv. 30.

6 *Abstract of the whole Doctrine of the Christian Religion :*

' Sect. 7. What is the duty of the faithful in consequence of this doctrine?

' 1st, That they truly and faithfully apply the means of grace, obtained by regeneration, towards the performing of good works* ; 2dly, That they continually strive to become more abundant in them† ; and, 3dly, That they persevere in the practice of them unto the end‡.

' Sect. 8. What comfort attends the performance of good works ?

1st, That the faithful are thereby ascertained of being in the state of grace§ ; 2dly. That God will not impute to them their inherent weaknesses, but will more and more cleanse them from their infection|| ; and 3dly, That, according to his promises and mercy, he will richly reward them both here and hereafter¶.

' Obs.—*Reward* signifies, in an enlarged sense, an imparting of some advantages or favours in consequence of a previous good behaviour, but not strictly something merited, and that one has a right to demand. Salvation therefore is, with great propriety, called a *gracious reward*; that is, not merited, but obtained, by the faithful, through God's promise and their faith. Thus a father promises a reward to a child for raising a certain weight, in doing which he assists materially, and perhaps lifts it alone; yet he gives the reward to the child, if it has employed all its strength, and done its best towards performing what was required of him.'

Dismissing the *contents* of this volume, with our earnest wish that it may excite general attention, and promote the influence of christianity on our fellow-subjects of every rank and class; we cannot close our remarks without taking notice of the *form* in which it appears, as the first production of the new stereotype press. The term by which this mode of printing is described, (derived from *stereos*, solid, firm, or entire) was introduced by the celebrated French artist, Didot: but the method itself was invented, though little known before his time, in our own country; as there is now in our possession a stereotype-plate of a page of Milton's *Paradise Lost*, cast, many years ago, by Mr. Foulis of Glasgow. The idea might probably be first suggested by the Chinese mode of printing: for in both cases the types are permanent; not moveable, as in the European manner. Instead however of cutting the types on wooden or metal blocks, as the custom is in China, the stereotype manner is executed by metal plates, cast in a plaster of Paris mould, which has received its impression from a composition of moveable types, set up in the common mode, and carefully corrected for that purpose. Of course, the plate so cast resembles the original composition of types, with every peculiarity of appearance and arrangement;

* James ii. 14.—2 Pet. i. 5. † Mark iv. 20. ‡ Gal. vi. 9.—1 Thes. v. 15.—2 Thes. iii. 13. § 1 John iii. 19, 20. || John xv. 2. ¶ Isa. iii. 10.—1 Cor. xv. 58.—Mal. iii. 16, 18.—Gal. vi. 8, 9.—Mat. v. 3, 12. xxv. 34. 36.

and differs from it only by being solid, and incapable of separation into distinct types. Each page is cast separately.

Two obvious advantages accrue from this method; first, economy in the expensive article of paper. The blocks cast for each page, being permanent, may be used occasionally, as the book is demanded by the public; without the hazard of waste copies in a large edition. Secondly, the expense of re-composing the types, for new editions, is saved. The principal inconvenience appears to be, that of precluding local corrections and improvements, in subsequent impressions of the same work. The stereotype mode is, therefore, best adapted to the re-printing of standard works: and we hope that it will prove of the utmost assistance toward a cheaper and more extensive circulation of the sacred scriptures. We congratulate the world on the adoption of this method, in our country, at the juncture when that admirable institution, the *British and Foreign Bible Society*, has just been established.

The execution of the work before us, demonstrates that this invention has been brought to a very high degree of improvement. The labours of Didot, we believe, were chiefly directed to the composition of the metal for stereotypes, which should be fusible, tough, and inflexible, to the utmost degree. His plates, like those of Foulis, were thin, and the wooden blocks on which they were nailed, were liable to be warped by use, and by accidents. We understand that Earl Stanhope has greatly improved the invention, by casting the plates very thick and solid, likewise augmenting and simplifying the powers of the press, by which the present work has been executed. We must add, that the paper employed in the copy we have inspected, is no less peculiar than the mode of printing; being the first specimen made by what is termed the *machine*; in which the sheets are extended to any dimensions, at pleasure. Its texture is solid, and even throughout; its colour, good; and by a certain *roughness* on its surface, in which it resembles copper-plate paper, it is adapted to take the imprint advantageously, but this, we presume, might be rendered smoother, if required.

We subjoin the standing rules of the stereotype office, which are prefixed to this elegant volume; observing, with pleasure, their analogy to those which have been adopted for the conduct of our Review.

- ' 1. Nothing is to be printed against Religion.
- ' 2. Every thing is to be avoided, upon the subject of Politics, which is offensive to any party.
- ' 3. The Characters of Individuals are not to be attacked.
- ' 4. Every Work which is stereotyped at this Office, is to be composed with beautiful Types.
- ' 5. All the Stereotype-plates are to be made according to the improved process discovered by EARL STANHOPE.

'6. School books, and all Works for the Instruction of Youth, will be stereotyped at a lower price than any other.'

We understand that an edition in a smaller size, for the use of young persons, and schools, is preparing at the same press.

Art. II. *Modern Geography*.—A description of the Empires, Kingdoms, States, and Colonies; with the Oceans, Seas, and Isles; in all parts of the world: including the most recent discoveries and political alterations. Digested on a new plan. By John Pinkerton. The Astronomical Introduction by the Rev. S. Vince, A.M. F.R.S. &c. With numerous Maps drawn under the direction, and with the latest improvements, of Arrowsmith, and engraved by Lowry. To the whole are added a Catalogue of the best Maps, and Books of Travels and Voyages, in all languages: and an ample Index, 2 vols. quarto. pp. 1627. 4l. 4s. Cadell & Davies, Longman & Rees. 1802. The same, carefully abridged, octavo. pp. 728, 12s. *ibid.* 1803.

THE science of Geography tends so directly to the enlargement of the mind, and to improvement in useful knowledge both human and divine, that some of the most pious, as well as most learned of mankind, have devoted their labours to its advancement. Dr. Büsching, in the introduction to his excellent work on Europe, demonstrates the great moral utility of this science; and Dr. Watts, whose diversified talents, united with eminent benevolence and piety, have acquired the esteem of all parties, as well as the admiration of his own, justly observed, that there is not a son or daughter of Adam but has some concern with geography.

These considerations render it a subject of regret, that the British nation, notwithstanding its unparalleled navigation and commerce, should hitherto have remained far behind its continental neighbours, in geographical knowledge. The inferiority of our general treatises on this science to those which have long since been published in various parts of Europe, and still more our inattention to those elaborate performances, even when naturalized in our language, prove this humiliating fact. It is, however, a pleasing reflection to lovers of science and of their country, that during the reign of his present Majesty, and under his peculiar auspices, such a cause of reproach has been greatly diminished: Britain has taken the lead in maritime discovery, has furnished the best materials to foreign geographers, and has at length produced a treatise on the science, which is justly deemed worthy of being translated into other languages.

It is our wish to cherish the growing attention of our countrymen to geographical subjects; and Mr. P's performances afford us too favourable an opportunity of promoting this object, to require an apology for recurring to the periods of their publication.

tion. A brief account of those books, which were previously in common use, and were almost the only sources of information on the subject to English readers, may best elucidate the improvements for which we are indebted to our author.

Of these, the earliest, and the most extensively circulated, was Salmon's Geographical and Historical Grammar. Fearing a deficiency of national taste for information purely geographical, Salmon confined that department of his work to very narrow limits, and filled the chief part of his octavo volume with chronological events. His plan, which was avowedly adapted *ad captandum vulgus*, completely succeeded; and he is entitled to the praise of having excited in his readers a relish for works in geography. Many a boy, beside the poet Burns, has been obliged to this grammar, not only for the first rudiments of knowledge, but for the desire of fuller information. The nation, however, was not then prepared to give due attention to so laborious, and so scientific a work, as Büsching's Europe: a translation of which was printed in 1762, with excellent maps, in a style that did honour to the publishers; but it was imprudently dilated to six volumes in quarto, and it remained almost unknown. A similar disadvantage attended the System of Geography, published two years afterwards, by Fennings and Collyer, in two folios. They borrowed freely from Büsching; but deviated from his distinctness of arrangement: and the arts by which they aimed to attract, and to entertain, failed to circulate so bulky a compilation. Guthrie, at length, availed himself of Salmon's pattern, and of the degree of inquiry which it had excited; new modelled, and curtailed, the historical department of his grammar; added much commercial information: and, with aids from progressive maritime discovery, his work was enlarged, from one to two volumes in octavo; and afterwards, to a respectable quarto, which assumed the title of a System of Modern Geography. The only later publication requiring our notice, is that of Walker; a philosophical, rather than a geographical work. This ingenious and eccentric author, introduced original and valuable information, respecting Ireland, France, and the United States of America; but rendered his volume unsuitable for general use, by mingling his political and religious prejudices, with most branches of his subject. The last edition of his book has been, in a great measure, purified from the former alloy; but the latter is less likely to be detached.

In this state, Mr. Pinkerton found the science in our country. The occasion which remained for its improvement, was obvious and great; and he has performed as much, as was perhaps to be expected from the efforts of any individual. His original work has been too long before the public, to demand from us an examination proportionate to its extent, and to its merits, as a *new* publication:

publication: but a comparison of it with the abridgement, which will probably obtain a much wider circulation, may gratify our readers; and our critical predecessors have left ample room for general remarks that may be useful to future geographers.

The author has laudably followed the example of Büsching, in consulting authentic documents, instead of relying on former compilations; and he has added a material improvement, by frequently referring to his authorities, not in the loose and general manner of Walker, but in a method which may enable his readers to examine for themselves. He has also rendered the information thus collected, much more distinct than in preceding works; by dividing his description of states sufficiently known, into four chapters. The first of these comprises the name, extent, original population, progressive geography, historical epochs, and antiquities; under the title of *historical* geography. The second chapter, is termed *political*; under which head the author includes religion, ecclesiastical geography, government, laws, and (actual) population. The third, which he calls the *civil* geography, relates to manners, literature, towns, edifices, and commerce. The fourth, on *natural* geography, describes the climate, face of the country, soil and agriculture, rivers, lakes, mountains, botany, zoology, mineralogy, and islands.

The order in which Mr. P. has treated subjects so extensive and various, resembles that of Büsching, except in the distribution of them into chapters: yet it is obviously, in most respects, the reverse of natural order; and long experience in the science convinces us, that, if that which is natural and unalterable in each country had been first treated, and afterwards that which is changeable and progressive, the difference would have been favourable both to the author and to his readers. His talents are indeed displayed to advantage, by filling up three chapters with so much interesting matter, and with so little tautology, on each country, *before* he describes its natural state; but he has thereby rendered his work less valuable, as an object of reference, than those which regularly detail the provincial divisions of states, and afterwards describe what is most worthy of observation in each district. In this instance, his performance can never supersede the utility of Büsching's.

In nothing have geographers differed more, than in the order wherein they place the various countries of the earth. That which Mr. P. has preferred, is new, and we cannot but think it, in *one* circumstance, singularly unfortunate. He arranges the states of Europe, not according to their natural vicinity, but according to their supposed *importance*. After beginning, with great propriety, at the British islands, and making an easy transition to France, he transports his readers to Russia; thence to Austria; then back to Spain; and again back to Turkey: an arrangement

arrangement ill-calculated for a period when the political foundations of the earth seem to be out of course. Nothing, probably, but so incoherent a plan, could have led the author to neglect the insertion of Sardinia, among the countries of Europe.

Mr. P. has very properly distinguished the maritime regions of the Pacific Ocean, from all the usual grand divisions of the earth: but we regret, that, in his distribution of them, he has followed an exceptionable precedent, by forming them into *two* new divisions, when one was sufficient; and by assigning names to these, which, for want of simplicity, are very unlikely to be adopted into general use. The late ingenious Des Brosses, at a time when the Pacific Ocean was very little known, distinguished those parts of New Holland, and of the neighbouring countries, which had then been explored (some of which he supposed to belong to an Antarctic continent) by the name of *Austral* (or Southern) *Asia*; and all other islands of the same ocean, that had then been discovered, by the general name of *Polynesia*, or "many islands." These terms Mr. P. applies, respectively, to *all* the more extensive countries, and smaller islands, of the Pacific Ocean, dividing them into two classes, precisely according to the distribution proposed in a preliminary discourse to the missionary voyage, published 1799; yet he rejects the *general* name there assigned to this part of the globe, and substitutes no other.

The outline of each continent being now defined with sufficient accuracy, and no considerable insular country remaining unknown, we submit to the attention of geographers, whether it is not time that the nomenclature of the grand divisions of the earth should be corrected and completed? It may seem presumptuous, in anonymous critics, to suggest innovations on a subject like this: but we hazard the experiment; hoping that, if the hints we offer be rejected, they may at least give rise to more successful propositions.

The term continent implies an extent of land, entirely, or nearly, surrounded by the sea; yet too great to be entitled an island, or a peninsula. Neither Europe nor Asia, singly, accords to this definition; and it is certain that they received their respective names, at a time when the extent to which they are united, was unknown. While each retains its distinction and its usual title, as subdivisions of the continent which they jointly form, a name common to both might be safely assumed in scientific works. The superior civilization and refinement, which for so many ages have characterized various nations inhabiting this extensive portion of the globe, intitle it to the appellation of *COSMIA* (*κοσμία* *benè composita*). That of *PELAGIA*, or *maritime*, is appropriate to the innumerable insular countries of the Pacific Ocean; and should be extended to the vast Archipelago,

pelago, separated from Asia by the China Sea, and naturally attaching to New Guinea and New Holland; inclusive of Luzon and Java, but not of Formosa nor Sumatra. The northern and southern divisions of America, are distinct continents, resembling AFRICA; and it would be an act of justice, already too long deferred, to assign to the former the name of COLUMBIA; thereby commemorating the navigator who explored its principal islands, and opened the way to its entire discovery. Amerigo Vespucci will retain the utmost honour he can pretend to, by the assignment of his name to the southern division of the new world: this may, therefore, be properly distinguished from the northern part, by the appellation of AMERICA. Hoping that our readers will excuse a digression, to which we have been led by a concern for the general advantage of the science, as well as by the partial innovations of Mr. Pinkerton, we hasten to complete our remarks on his work.

The outline, which has been the subject of our animadversion, is precisely the same, in the original, and in the abridgment. The manner in which it is filled up, does very great credit to the author's research and genius, and to the zeal and liberality of the publishers. The essence of a vast number of valuable books is condensed to form the contents of two quarto volumes, and the information they supply, is mostly, such as no previous compilation afforded. We think, however, that Mr. P. has fallen into an extreme, opposite to that of his English predecessors, by introducing too little historical matter. In most instances, he confines himself to the notice of a few principal epochs in the chronology of nations; which furnish little information, and no entertainment. A brief and connected statement of those revolutions, in each country, which produced material changes in its geographical relations, would have been congenial to the leading subject, and conducive to the general interest of the work. He has also adopted the sentiment, we venture to say the prejudice, of Büsching, in renouncing all distinctions of national character. Such distinctions exist, and ought therefore to be defined; notwithstanding the partiality, and inaccuracy, by which the attempt has often been disgraced.

To professor Vince, the author, and the public, are indebted for an excellent introduction to this work: and to Mr. Aikin for a botanical department, which demonstrates his extensive knowledge of the subject, but can only be interesting, or useful, to persons already versed in that science.

The contents of the *Abridgement* have been selected with so much judgment and care, that it not only comprises a larger portion of the original, than could have been expected in a single octavo volume; but the parts omitted, are universally those which could best be spared, with the sole exception of
of

of the article of national manners, in which much should have been supplied, rather than any thing left out. The exclusion of the author's geographical speculations, is of advantage; for they appear to us to have been uniformly unsuccessful. The date of the abridged work has likewise afforded opportunity, from the result of the late enumeration, to correct his statements of the population of our islands, which were far from being accurate.

The principal disadvantage of the smaller work, consists in the comparative paucity, and trifling dimensions, of the maps. It contains but fifteen, out of forty-four which enrich the quarto volumes. The latter were executed under the direction of Mr. Arrowsmith; whose zeal, ingenuity, and industry, in this line, are too well known to require our recommendation. Their singular beauty, they derive from the engraving machine of Mr. Lowry; the delicacy of which has been applied, by Mr. Pinkerton's taste, to give a new ornament to geography. The improvement consists in distinguishing sea from land, by fine parallel lines across the former. The effect is excellent, except where the chart is chiefly occupied by water. It is only to be regretted, that, to avoid folding the maps, the scale adopted in all of them, is too small. Those of the larger work might very well be transferred to the abridgment; which, with this improvement, and some enlargement of the historical and moral departments, would doubtless command a circulation that would more than indemnify the additional expense. For the quarto volumes, larger plates should be engraved, in the same style.

We have only to add, that nothing unfavourable to morality appears in this valuable compilation. Of the religious state of nations, an accurate judgment is seldom to be formed from geographical works. Some expressions of the author might lead to the supposition, that he thought the doctrine of the Trinity incompatible with the unity of God; and that, at the same time, he regarded a certain kind of Polytheism as *rational*: but we apprehend that the ambiguity arises from a want of precision in his language. His style, however, is mostly perspicuous; and is only objectionable from a frequent use of the subjunctive mood, where no contingency is implied. His account of the various religious denominations in England, is, in the main, just: it is also remarkably candid; but it betrays, in some respects, a deficiency of information.

On the whole, we strongly recommend, both the original work, and its abridgment, to our readers, according to the circumstances which may render either of the books more eligible to their acquisition. To geographers, we wish, nevertheless, to suggest, that the temporary nature of Mr. P's plan, the errors of his arrangement, the mistakes of his speculations, and his remarkable omission of places which ought to have been described,

scribed, should stimulate their farther exertions, which would derive essential assistance from his laborious researches. The merits of his work incomparably surmount its defects, but we feel the less scruple in pointing out the latter, on account of the contemptuous manner in which Mr. P. usually notices the performances of his predecessors.

Art. III. *The authenticity, uncorrupted preservation, and credibility of the New Testament*: By Godfrey Less, late Professor of the University of Gottingen, &c. Translated from the last edition of the German. By Roger Kingdon, A.M. of St. John's College, Cambridge. Svo. pp. 396. Price 7s. Rivington. 1804.

RIDICULE has been strongly recommended, and has been employed by some, as the test of truth: but the genuine criterion of truth is, that it will bear examination. This tears off the visor from the face of error, and discovers her imposture: but, by drawing aside the veil from truth, it displays her integrity and beauty. To this test has christianity been often brought; and to this test she is under unspeakable obligations: it has added tens of thousands to the number of her disciples.

Not a heresy ever arose in the church, without doing service to the gospel. The noise of the propagation of error, roused the friends of truth; and the *doctrine* which was perverted or denied, was brought under severe investigation. In consequence of the dispute, the pure dictates of the sacred scripture were placed in a clearer light than before: and, if any mistake had been attached to it by preconceived opinions or traditions of men, it was entirely separated, and the truth remained alone. Hence, from the various controversies which have been agitated among professors of christianity, this important benefit is derived, that we have clearer views, and juster sentiments, concerning the points in dispute, than people in general had, before the controversy took place.

The same observation may be applied to the *evidences* of the gospel. In every age, it has had its opponents. But within a century past, a greater number of adversaries has risen up, and written against it, than during the seventeen preceding centuries. Men of all the varieties of intellectual improvement, talents, taste, and temper, have formed a host, and attacked the fortress on every side. Wherever there appeared a weak place, there they made an assault. Never did system abide a hundredth part of the examination which christianity has borne. Some have attempted the destruction of a particular part; while others, more hardy, have endeavoured to demolish the whole. We know not that we shall be exposed to censure, if we assert, that all which can be said against the truth, has been said; and that
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its enemies have put forth all their strength in the attack, and have done their worst. But from the evils they have meditated and attempted, much good has resulted. To them we are indebted for many an able defence of the gospel by its enlightened friends; and the faith of christians has been more firmly established. The rubbish has, in the course of the controversy, been cleared away; and the foundation rests upon the solid rock.

As the enemies of the gospel employed different modes of attack, its friends have adopted different modes of defence. Some have answered objections; some have chosen to support a certain portion of the system; and others, by taking more advanced ground, and by defending it, have given security to the whole.

Of the last class, is the author of the present treatise, Dr. Less, late professor in the university of Göttingen. He had entertained doubts, for many years, respecting the divine authority of the New Testament; and for his own satisfaction, he instituted a severe and rigid inquiry. The result is here exhibited to the public. To himself, the consequence was, a solid and rational conviction. The work is highly extolled by the learned Michaelis; and by his translator and commentator, Mr. Marsh; for whose judgment, Mr. Kingdon entertains the highest veneration. It was put into his hands, when he was in Germany, by a person of distinguished worth: and conceiving, from its excellence, that it would be of service to the christian cause, he was led to form the design of translating it into his native language.

As this treatise forms but part of a large work, which takes a fuller view of the subject, Mr. K. informs us, that he found it necessary to alter its form, by breaking it into the subdivisions of books, chapters, &c.; that he sometimes omitted a word, a sentence, or even a whole paragraph, which appeared unnecessary in the present enquiry; and that, in one or two cases, he had changed the examples adduced by the author, for others more familiar to the English reader. Whether such liberties should have been taken, with a writer who is represented as of the first class, some may be inclined to doubt.

To prove the authenticity, the uncorrupted preservation, and the credibility, of the writings of the New Testament, is the purpose of Dr. Less. He begins with a brief sketch of the *internal* evidences of their authenticity; but insists more fully on the *external* evidence. Here, Dr. Lardner led the way, in his laborious and candid researches: and by his full and numerous extracts, from every ancient author who could throw light on the writings of the Evangelists and Apostles, has rendered essential service to the Christian cause. To *him*, both a Paley and a Less, owe, and acknowledge, important obligations. On this part of the subject, our Author particularly excels. He has stated the proofs
of

of the authenticity of the New Testament, from the testimony of the fathers of the first three centuries, with peculiar judgment, precision, and fairness; and has succeeded, in bringing a very large portion of evidence into a narrow compass. While on this part of the subject, as he is passing from the first to the second century, he makes some general reflections, worthy of the closest attention from those who would form just ideas of ecclesiastical antiquity.

The praise, which we most cordially bestow on Dr. Less, in his examination of all the books of the New Testament but *one*, in that one, we must withhold. The authenticity of the Revelation of St. John, he denies; and of consequence, its credibility. He acknowledges, that it was considered as genuine and inspired, by Justin Martyr, by Irenæus, by Theophilus of Antioch, by Clement of Alexandria, by Tertullian; and by Origen, who appears to assert, that not a single individual of the ancients had doubted its being genuine. Not to press his words too closely, they at least mean, that the book was generally received. In opposition to all these witnesses, Dr. Less pleads the silence of Papias; and the opinion of Dionysius of Alexandria, who is exalted to be a demigod, on purpose that he may overthrow the testimony of the writers who have been enumerated. Dr. Less speaks, likewise, with great severity of the contents of the book; and thence he derives a part of his objections. It is made up of scraps from other parts of scripture; it is contradictory to the other books; and the whole of the prophetic part is unintelligible! Here, we think, our author betrays the spirit of that new-fangled system, which has, of late, prevailed in the German universities; and which, by the force of prejudice, in opposition to evidence, leads him astray from the truth. Under the head of authenticity, Dr. Less proves the uncorrupted preservation of the New Testament; and shews that the book is the same now, as it was when it came out of the hands of the evangelists and apostles. While he compresses the proof within a small space, he conducts it in an able and satisfactory manner.

Having established the authenticity, Dr. Less proceeds to the second part of his design; namely, to prove the credibility of the New Testament. The writers of it, he observes, were competent; by no means credulous; not fanatics; men of integrity; who relate events that happened in their own times, and within their own observation. They appealed to notorious proofs; they had nothing to expect but temporal disadvantages; and they suffered unto death, for the truth of their testimony. Each of these topics is well illustrated; and is amplified into a section. As an additional proof of the credibility of the New Testament, he urges the propagation of the gospel, without the assistance of any temporal power, by means of thirteen poor, inconsiderable, unlearned,

unlearned, and almost unknown men; amidst internal disturbances and distractions; under the most cruel external persecutions, and the opposition of the whole world; and although exciting the aversion of the human heart, by its sanctity and purity.

Infidels have often objected to this representation; and have pretended, that the ancient pagan nations were remarkably tolerant. Dr. Less meets the objection fairly, and demonstrates that it is destitute of truth. "Voltaire," says he, "boldly asserts, that the Gentiles in general, and particularly the Romans, were by no means intolerant. Nothing, he exclaims, was more social than the heathen religion: the Romans permitted the exercise of every religion, and considered religious tolerance as one of the most salutary laws of the state; this monster, this pest of the world, Intolerance, is a daughter of Christianity!"

In refutation of these confident and gratuitous assertions, Dr. Less refers to the destruction of the Grecian and Egyptian idols, by the Persians; to the religious jealousy of the Carthaginians; to the internal religious wars of both the former nations; to the penal laws of the Athenians; and to their banishment of Protagoras, and judicial murders of Anaxagoras and Socrates, for alleged impiety. He then quotes the remarkable law, proposed by Plato himself, for his imaginary republic; 'let the calumniators of the gods be first reprov'd, and if that be of no avail, let them be punished even with death!'—'And who,' he adds, 'is ignorant of the cruelties and terrible torments by which Antiochus Epiphanes wished to compel the Jews to sacrifice to idols, and to renounce their paternal religion?'

To afford a fair specimen of the author's reasoning, and of the translator's style; as well as of the means by which the cause of infidelity has been sustained; we subjoin Dr. Less's able contrast between the heathenism of Rome, and Christianity, on the subject in question.

'But among the Romans, we are told, intolerance was unknown; all sects enjoyed under them the most perfect liberty of conscience and religion. Yet was it one of the fundamental laws of the state (of the XII. tables.) 'Deos Peregrinos ne colunto;' and Cicero, one of the greatest orators and lawyers, reckoned it among the most necessary laws of every wise state, 'Separatim nemo habessit deos, neve novos: sed ne advenas, nisi publicè adscitos, privatim colunto.' When in the year of the city 326, a great drought and infectious disorder raged; superstition so far attained the superiority, that on every side were seen new gods and new forms of divine service. The government, therefore, enjoined the Ediles to be vigilant. 'Ne qui nisi Romani dii, neu quo alio more quam patrio colerentur.' In like manner, under great disasters, the state was purified from foreign religions. Mæcenæ advised the emperor Augustus to forbid not only atheism, but also all foreign divine worship,

both from religious and political principles. 'Worship,' said he to him, 'the gods yourself, and compel others to do the same. Abhor all those who would make any innovations in religion, and punish them. Suffer no atheists, magicians, &c.' Tiberius expelled from Rome all who were devoted to the Egyptian, Jewish, and in general, to any foreign divine worship: 4000 of these men were, merely for the sake of their religion, sent to Sardinia to fight against the robbers; 'si ob gravitatem cœli interiissent, vile damnum:' and all the rest were chased out of Italy. I have already spoken of the hard, and in part, cruel persecutions of the Christians. Even the mild Trajan commanded Pliny to execute the Christians. Not only the Romans, but all the Grecians, and in general all idolaters readily adopted foreign idolatrous worship; it was in fact a part of their religion; for they imagined, that every nation, and every affair in the world had its peculiar God, and believed themselves to be safe in proportion to the number of the gods they worshipped. But with so much greater severity did they persecute all foreign religions, not established by the state, and more particularly the Christian, because it condemned all idolatrous worship, and all slavish adoration of the emperors. The laws, customs, and sentiments of the Egyptians, Grecians, and Romans, put this matter beyond all doubt.

'The Doctrine of Christianity on this Subject.'

'Christianity was the very first system of religion which introduced among men an unlimited, enlightened, and charitable toleration of all who professed religious articles different from its own. It is true, that the Mosaic law tolerated strangers, without compelling them to embrace the Israelitish religion; but they were obliged to renounce the worship of idols; and every idolater was punished with death. A severity which was rendered necessary by the existing situation of the world, and the vices, and cruelties, and assassinations, inseparably connected with the idolatrous worship of the times. The New Testament here also extends and exalts virtue. No man, according to its laws, shall be despised on account of his religious opinions, be they ever so absurd and injurious; still less shall he be stigmatized by mortifying and calumniating appellations; and last of all condemned and pronounced incapable of the favour and bliss of God. It commands further, that Christianity shall not be pressed on any heretick, and least of all, through corporeal means. That those appointed for that purpose shall explain the Christian religion to him, with sound arguments and mildness; but leave the choice entirely to his own judgment. That above all the Christian shall desire and hope, for the salvation of every man whose religious sentiments are erroneous, even though he be a contemner of religion as an atheist; love him as cordially as he would a believing brother; act with benevolence and beneficence towards him, and pray to God for his happiness. That, in this manner, the Christian shall on the one side avoid and flee from every vice; abominate, in particular, those which are pernicious to the general welfare, consequently most of all errors in religious concerns; and labour, on the contrary, with all earnestness and zeal after truth, particularly in religion, the highest concern of man. On the other side, he shall be attached with brotherly love to him who errs, is deceived, or led into sin; recommend to him at proper opportunities the truth with
firmness

firmness and fervency ; endeavour to serve him by every action of kindness and beneficence, but give up to his own judgment the perfect liberty of choice. Such a tolerance, absolutely unlimited, and purified from all indifference towards the truth, is taught, and indeed was first taught by Christianity ! Intolerance on the other hand is, according to its principles, not only to afflict men with civil punishments on account of mere matters of religion ; to compel them to renounce their religion ; or to put them to death for the sake of it : but also, to refuse residence in a country, together with the free exercise of their religion to religious societies, whose tenets are not pernicious to any principles of civil right ; and in short, to withhold from any one, simply on account of his articles of faith, those charitable services which are in our power. And this intolerance, according to its doctrine, is sin ; a renunciation and dishonouring of Christianity and its fundamental principles ; is the destruction of one of its essential laws, the love of our brethren ; and even a crime against the injured majesty of God. When, therefore, as early as the fourth century, men, who bore the name of Christians, began to persecute those who differed in religious opinions from themselves, and to consider and to punish what they called heresy as a civil crime ; when Augustine placed this religious persecution among the Christian doctrines ; when men, in the eighth century, began to propagate the Christian religion (as they erroneously named it) with fire and sword ; when shortly afterwards the term *heretic* became a magic word, which transformed thousands of men into tygers ; when we read of the Christian crusades against heretics and unbelievers ; and when, lastly, the inquisition became established in the very bosom of christendom, that most terrible of all tribunals, which nevertheless was named *the holy*, and in the name of Christ and of God murdered, burnt, and desolated—

‘Tristius haud illa monstrum, nec sævior ulla

‘Pestis et ira Deum stygiis sese extulit undis ;—

Who can lay these abuses, or even the least part of them, to the charge of Christianity ? Sooner might we reject all the arts of medicine, because ignorant pretenders to skill in that science have robbed men of their health and lives ; sooner condemn all civil society, because tyranny, riot, and anarchy, have often arisen out of it ; sooner call reason, that pre-eminent quality of man, the pest of humanity, because the Alexanders, Cæsars, Neros and Buonapartes, use it for the devastation of the earth, than call Christianity intolerant on account of the abominations of such disgraces to humanity, who apply to themselves its name ! Christianity, which first introduced among men a tolerance as unlimited as enlightened and charitable !’

There is more than ordinary accuracy shewn by Dr. Less, in marking down the names and parts of the writers, on whose authority he supports his proofs.

The candid and liberal spirit with which he conducts the work is exceedingly amiable, and entitles him to much praise. There are no severe epithets against those who deny the truth of the Gospel, no asperity, no haughty and supercilious airs. He defends the Gospel in its own spirit. We are sorry, whenever we see it defended in any other way.

X In the following member of a sentence, p. 29. 'At his death Christ left 150 followers of his religion, who were all persons of low birth;' there are two mistakes. We find five hundred brethren assembled on a mountain in Galilee, to be witnesses of his resurrection: and if we reflect, that aged persons, the infirm, mothers of families, and many others, were necessarily detained from that interview, we shall not over-rate the followers of Jesus, if we say, that they might amount to two or three thousand, who were scattered over the face of Judea. When Dr. Less says, 'they were all persons of low birth,' he gives us a German, not a Jewish idea. As Jews they accounted themselves to be Abraham's seed: and hence the dignity of birth was alike in all. Nothing but intermixture with a Gentile gives low birth, in the judgment of a Jew.

With respect to style, the German structure of the original may be supposed, and indeed allowed, in some degree, to affect the translation. However, Mr. Kingdon has evidently taken much pains; and the public is indebted to him for a valuable book. There is an improper use of the word *betray* in the following sentence. P. 17. 'What a variety of fine knowledge; and how much adroitness in defending himself with delicacy and subtilty, against the accusations of his enemies, are betrayed in the Epistles to the Corinthians.' Men *betray* bad dispositions: they *display* good ones. The word *subtilty* is likewise wrong. 'That the books of the New Testament were written by their *pretended authors, and at the pretended times*;' pp. 27, 28, furnishes us likewise with just matter for criticism: *Professed* is certainly the word which purity of language required. The very next sentence is ungrammatical: 'In this proof I shall quote *such* passages only *wherein* these writers appeal, either by name, or expressly, to those books.' *The, or those*, should have been in the place of *such*. From Graduates in our Universities, we expect purity of language. We are at the same time ready to acknowledge, that, to preserve it, in translating a German book, some degree of attention is requisite; but whoever stands before the public as a competitor for its approbation, should pay it due respect; and unless he be taken by surprize, should certainly appear in his best suit.

Art. IV. *The History of Athens*; including a Commentary on the Principles, Policy, and Practice, of Republican Government; and on the Causes of Elevation and of Decline, which operate in every free and commercial State. By Sir W. Young, Bart. F. R. S. Third Edition, corrected and enlarged. Large 8vo. price 10s. pp. 500. 1804.

IF the object of history has been rightly defined, "to teach philosophy by example," there can scarcely be a more important department than that of the historian.

Opinions

Opinions which have been formed by reasoning *à priori*, even on the most familiar subjects, have so frequently proved erroneous, that this method of investigation, where any other can be adopted, is now almost universally proscribed. The fair structures which the natural philosopher had raised on his ingenious theories, have long ago been demolished; and *experiment* has laid the foundation of a fabric, which promises to withstand the ravages of time. That which experiment is to natural philosophy, *history* is, to the science of jurisprudence. The inventive imagination may form a variety of schemes, independent of past experience, for the well-governing of society; and the theory, like the republic of Plato, may be greatly admired and applauded: but it is a *splendidum nihil*; in practice it proves abortive. Man does not possess a power to call into distinct review, the varied, complicated, and opposite interests of society. The different passions, prejudices, and habits of mankind, cannot be fixed by any laws of calculation. The human mind is incapable of grasping the vast variety of claims, which every system of government must comprehend. The keenest foresight is insufficient to provide against numberless contingencies with which futurity is pregnant, and on which the stability of every system greatly depends. It is only by a careful review of what has occurred in past ages of civilized society, that we can procure proper data, on which to calculate the success of future experiments. The annals of mankind are a chart, which points out the rocks, the shoals, and harbours, of the political world; and the statesman, who should disregard such a chart, would be as much more criminal, than the mariner who puts to sea without compass or map, as the wreck of a country would be more dreadful than that of a vessel. Hence, if the careful navigator, who correctly lays down the position of a single rock, or a single port, which had escaped the observation of others, is thought to deserve well of mankind; infinitely more praise-worthy is he, who, by accurate observation, and careful investigation, ascertains important facts in the history of nations, which had escaped the sagacity of those who traversed the ground before him.

If this observation be just, the Honourable Baronet, whose "History of Athens" is now under review, has a claim to the gratitude of his country: for surely no one, after a careful perusal of this elaborate performance, will deny that it urges many lessons of practical utility, which would in vain be sought for, in any other history of the same people. Its professed object is, "from the annals of men and things to extract the spirit of character and event; with the narrative to interweave the moral, and in the history enfolding its comment, to render each political lesson explicit and applicable." (Pref. p. vii.)

This work has been for some time before the public, and it has evidently received their suffrage, the present being the 3d edition. On this account, it will be the less necessary to enter minutely into its merits: but as it is confessedly an important publication, and as the author informs us, that it has been carefully revised, and considerably enlarged, in this edition, we shall take a more extensive notice of it, than will be generally given to a reprinted volume.

What stamps a peculiar value on this performance, which we therefore mention as its first recommendation, is its abundant and unimpeachable authorities. The learned author is never contented to quote at second-hand, but every where leads his readers to the original source whence he drew his stores. His numerous quotations, at once exhibit the extent of his reading, the laboriousness of his research, and the fidelity of his narrative: and whatever difference of opinion there may be as to the *use* he makes of his materials, there probably will be none as to the *selection* itself. Nor are his reflections less original than his matter. No where does he implicitly adopt the sentiments of others; and where he happens to concur with them, it is evidently the coincidence of different minds, setting out from the same point, and, by different routes, coming to the same conclusion.

We agree with Sir W. Young, that, though the records of the heroic ages furnish but few authentic events for the pen of the historian, yet they exhibit many features of character, which supply the first link of the chain that connects civilized society with uncultured nature. But, while we subscribe to the fact, we disapprove the application. We see nothing in the early history of Greece, or of Rome, which deserves unbounded applause; and we conceive that the state of society would not be improved by the prevalence of those moral qualities which distinguished the founders of Athens, and are so highly extolled by our author. On the contrary, we think some of the sentiments contained in the following paragraphs, to say the least of them, truly exceptionable.

“The period of antiquity, characterized by a wild and impetuous generosity, by an enthusiastic patriotism, and daring love of freedom, *that age wherein the virtues were indebted to the passions for more, than, ever since, the boasted aid of reason could afford them*, has been delineated but by few great masters, and for the honour of human nature, not a line thereof should be effaced. I would not barter one page of the early accounts of Athens, or of Rome, for the most accurate information of all that Augustus ever did, or thought.

“Surely in every well-born mind, there is an emulation of virtuous superiority; and no lesson more clearly touches the feelings of ingenu-
ous

ous youth, than that which is given by example, and which sets before him the history of men, *who practised the virtues*, which himself is taught in theory to revere : which gives him a direct and nearer view of the great and glorious men, who in a state of political freedom, and during the vicissitudes of public life, had full scope for the exercise and display of all the talents, and *of all the virtues which are the ornaments, and the blessings of human society.*" (pp. 7. 8.)

Surely this panegyric must be greatly overcharged! The author's own account of the early Athenians (p. 15.) by no means corresponds with it: nor, admitting the justness of the portrait, is it such as to merit the high applause here bestowed upon it. Had we to present an example of public character worthy the imitation of "ingenuous youth," it should be one, if one such could be found, from which some of the qualities here extolled, were excluded, as not belonging to the class of virtues; and others, which are here overlooked, should be peculiarly prominent. A sense of duty, indeed, constrains us to observe, that, in reviewing this valuable work, we have, more than once, had occasion to lament an insertion in the catalogue of virtues of some qualities, which, if we are not greatly mistaken, stand opposed to the temper that should adorn the Christian. Pride, for instance, whether that of independence, impatience of injuries, or "daring love of freedom," or whatever other name or form it assume, is still a *vice*: and we think it a melancholy symptom of degeneracy in the public mind, that so many able advocates should be found for a disposition, which alienates mankind from the Supreme Being, and is marked with peculiar terms of reprobation in the word of God.

The 5th chapter, on "the Legislation of Solon," contains many judicious remarks; and furnishes the reader with a valuable compendium of the laws of this great legislator, and the principles on which they were founded. Considering the early state of society, and the few models which could be consulted, the Athenian jurisprudence exhibits a striking instance of the powers of the human mind, to harmonize the discordant interests of individuals, and to provide for their mutual advantage. In a note in this chapter, a trifling mistake occurs, which should have been corrected in the errata. "In the famous oration of Æschines," says he, the principal head of accusation against Ctesiphon is, "that he had not rendered account to the people, of his conduct whilst in office." It should have been, "that *Demosthenes* had not, &c. εισαγει κεφαλαια γενικα τρια' εν μιν, οτι υπευθυνον οντα Δημοσθενην εσηφανωσι. Hyp. Orat. contra Æsch.

In the 7th chapter, having occasion to speak of *Aristogiton* and *Harmodius*, the author combats the general idea of the criminality of their mutual attachment, and endeavours to shew

that, on the contrary, such connexions were originally intended for the most honourable of purposes—that of paying peculiar attention to the morals and education of the pupil. We think he has established this point, though he admits that these attachments were afterwards frequently criminal. It seems, however, that the abuse of this custom took place very early, since Solon “adjudged the convict to death (who should be guilty of this abuse) without alternative;” a law which could have its rise only in the public notoriety of the crime. Thank God for even the notion and form of Christianity! It has at least driven these monstrous enormities from the blaze of day to their native darkness!

Sir William Young is certainly a great admirer of the antient republic of Athens; and takes every occasion to vindicate it from those defects, which other historians have ascribed to it.* We were rather surprized at his unlimited approbation of the Ostracism, particularly when it proscribed and banished “Aristides the just.” If Sir William Young’s definition of civil liberty (p. 99) be accurate, no state can be in possession of it, which deprives its citizens of their rights, unless forfeited by their own act. With what consistency then does he justify the people, “*qui maluit eum (Miltiadem) innoxium plecti, quam se diutius esse in timore?*”

In assigning the causes which brought on the ruin of the Athenian state, Sir William Young discovers great penetration, and makes many very pertinent reflections. Throughout the whole, indeed, of this valuable history, appear frequent proofs of great sagacity, and of an intimate acquaintance with the secret workings of the human mind. It cannot, however, be expected, that amidst so much abstract speculation, we should always concur in the learned author’s conclusions. We think he has sometimes been carried too far by his desire to trace every effect to its cause; and now and then we have felt ourselves fatigued by metaphysical disquisitions, which educe no valuable truth, and are some-

* He thus expresses himself:—“I assert that the free state of Athens, in the high perfection of its establishment, was the state the best calculated for general happiness, and that any true and good objection to it, is founded, not on the immediate vice of such a constitution of government, but in the presumptive brevity of its career.” (p. 85.) When we compare this passage with the just encomium which the author passes on the British Constitution, when (in his Preface) he comments on the words of Tacitus, “*Dilecta ex his & consociata reipublicæ forma, in qua reges, primores & populus regant, laudari facilius quam evenire; aut si eveniat, non diuturna esse potest,*” we are ready to suppose that some change must have taken place in the author’s political sentiments, since the first edition of this work.

times irrelevant. Justice also requires us to remark, that there is frequently a peculiar heaviness in the style: and that the sentences are often involved and obscure; are disfigured by quaint expressions, and by the use of words in a sense quite different from their common acceptation. We also observe several faults in the Greek quotations, which the author has not noticed among his errata. General practice seems to have laid aside the printing of the Greek accents; with what propriety we will not now enquire. The learned baronet has *partly* given into this practice: but not altogether, as he retains the circumflex.

In one or two quotations, he also places the other accents: but the page is greatly disfigured by a strange confusion of *acute*, *grave*, and *circumflex*. Even the circumflex is placed on the wrong syllable, nearly as frequently as on the right. As the author did not think it worth while to attend to the correction of these minutiae, it would have been better to have conformed to the usual practice, and have omitted the accents altogether. These, however, are only spots on the sun's disk.

*Ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.—*

Art. V. *The Fashionable World Displayed*. By Theophilus Christian, Esq. Pages 100, price 4s. London. Hatchard. 1804.

THIS small, but very ingenious and instructive volume, is divided into six chapters; and they are occupied with a description of the situation, government, morals, education, language, and happiness, of that much envied, yet truly pitiable World, which the author has undertaken to display. Serious in his design, while playful in his manner, the author has done great justice to his subject, and has adopted that mode of assailing vice and folly, which appears the best calculated, if not to destroy them, at least, to put them out of countenance. His humour is delicate, and his satire free from acrimony. He unites the ease of a courtier, with the fidelity of a reformer. The brevity, indeed, which he has studied, forbade him to present a finished picture; but the outline discovers a master's hand, which, it is hoped, will be encouraged often to resume the pencil.

Of such a performance our readers will best form a proper idea by various extracts. The following relates to the law of *honour*, by which the Fashionable World avows itself to be governed.

‘ A celebrated writer, having defined morality to be that science which teaches men their duty and the reasons of it, proceeds to cite the law of honour, as one of the three rules by which men are governed. That respectable writer has indeed admitted, that this law is *defective*,
because

because it does not provide for the duties to God and to inferiors; he has also proclaimed that it is *bad*, by stating that it allows of fornication, adultery, drunkenness, prodigality, duelling, &c. Still, however, he has rather left us to infer, that it ought wholly to be rejected, than absolutely told us so. By classing it with the law of the land and the scriptures, he has (undesignedly no doubt) prevented its utter condemnation, and afforded ground for considering it as a moral rule to which men owe a qualified obedience.' pp. 19, 20.

The subject of duelling having been so frequently discussed, novelty, especially in so brief a sketch, was not to be expected. The practice, however, is very pointedly exposed. In reference to the publication of a memoir, of the late Lord Camelford, it is remarked—

' In this memoir, the author professes to acquaint the world with the last moments of a fashionable young man, who had received a mortal wound in an affair of honour. In perusing this extraordinary narrative, I was much surprized at finding, that neither the dying penitent (for such he is represented to have been) nor his spiritual confessor, ever once mentioned the name of Christ. But when, on further attention, I found his lordship expressing a hope, that his *own* dying sufferings would expiate his sins, and placing his dependence on the mercy of his *Creator*, I had only to conclude, that the divine was deterred from mentioning a name with which his office must make him familiar, out of respect for that fashionable creed from which it is excluded.' pp. 31, 32.

The following observations deserve much regard.

' Religion is allowed a respectable place among the studies of the nursery. All those useful tables of instruction are assiduously employed, which teach us who was the *first*, the *wisest*, the *meekest*, and the *strongest* man. As, however, the child advances to boyish or girlish years, this religious discipline is pretty generally relaxed, in order to allow sufficient scope for the cultivation of those modish pursuits which mark the man and woman of fashion. And here I cannot help remarking how anxious the greater part of fashionable parents are, to guard the minds of their children against the *permanent* influence of that religion which they have yet caused them to be taught. The fact is, that they would have them acquainted with the technical language, and expert in the liturgical formalities of Christianity; for this can neither disparage their character, nor impede their pleasures; but a serious impression of its truths upon their hearts, might disaffect them to the follies and vices which they are destined to practise, and therefore is the thing of all others that is more to be studied. It is, I presume, upon this principle of precaution, that our fashionable young men are not always intrusted to the care of persons distinguished for the practice of piety. It is not impossible, indeed, that, either from the conversation, the connexions, or the example of the preceptor, the pupil may contract certain habits, which it was not the precise object of his education to produce. But then, the evil is not so great as moral critics would suppose; for, as the youth is to figure in the circles of fashion, he will only have learnt, a little before the time,

those

those practices which are to form a part of his manly character ; and though it might perhaps be as well, if he did not learn to swear and rake quite so soon, yet it is some consolation that he has escaped those methodistical impressions, which would have prevented him from swearing and raking as long as he lived.' pp. 44, 45.

We cannot withhold a few of our author's animadversions on the *stage*.

' There must be a schooling for the man of pleasure, as well as for the man of letters ; and certainly no school exists, in which the elements of modish vice can be studied with greater promise of proficiency, than the public theatres. When it is considered at what pains the managers of the stage are, to import the seducing dramas of Germany, as well as to get up the loose productions of the English muse : when it is further considered, how studious the actors and actresses are, to do justice, and even more than justice, to the luscious scenes of the piece, to give effect to the equivoques by an arch emphasis, and to the oaths by a dauntless intonation ; when to all this is added, how many painted strumpets are stuck about the theatre, in the boxes, the galleries, and the avenues ; and how many challenges to prostitution are thrown out in every direction ; it will, I think, be difficult to imagine places better adapted than the theatres, at this moment are, to teach the theory and practice of fashionable iniquity. It has already appeared, that the system of ethics, which prevails among people of fashion, differs materially from the received system of unfashionable Christians. Now, I know not any means by which a stranger, anxious to ascertain wherein that difference consists, could better satisfy his inquiries, than by visiting the theatres. The doctrine of the stage, therefore, exhibiting (as near as possible) the standard-morality of polite society, nothing could be better imagined, than to give the embryo woman of fashion the earliest opportunity of learning, to so much advantage, those lessons which she is afterwards to practise through life. What she has imbibed in the nursery, and what she hears in the church, would inspire her with a dread, perhaps a dislike, of many things, upon which she must learn hereafter to look with familiar indifference, if not with absolute complacency. But the stage corrects all this ; and more than counterbalances the impressions of virtue, by stratagems of the happiest contrivance. The rake who is debauching innocence, squandering away property, and extending the influence of licentiousness to the utmost of his power, would (if fairly represented) excite spontaneous and universal abhorrence. But this would be extremely inconvenient, since raking, seduction, and prodigality, make half the business, and almost all the reputation of men of fashion. What then must be done ? Some qualities of acknowledged excellence must be associated with these vicious propensities, in order to prevent them from occasioning unmingled disgust. The worthless libertine is represented as having at the bottom some of those properties which reflect most honour upon human nature : while, as if to throw the balance still more in favour of vice, the man of professed virtue is delineated, as being in the main a sneaking and hypocritical villain. Lessons such as these are not likely to be lost upon the ingenuous feelings of a young girl. She is taught to believe, by these representations, that profligacy

fligacy is the exuberance of a generous nature, and decorum the veil of a bad heart : so that having learnt, in the outset of her career, to associate frankness with vice, and duplicity with virtue, she will not be likely to separate those combinations during the remainder of her life.' pp. 46, 51.

The 'Ode on the Spring,' (which is a parody of Gray's on the same subject) treats the man of fashion with no inconsiderable share of successful ridicule. Adverting to the desirableness of a widely extended moral change, our author concludes with this serious remark :—

" Greatly as I wish the reformation of principles, and the suppression of vice, I am not sanguine in my expectations of either event, while rank and station, and wealth throw their mighty influence into the opposite scale. Then, and *not till then*, will Christianity obtain the dominion she deserves, when 'the makers of our manners' shall submit to her authority, and the PEOPLE OF FASHION become the PEOPLE OF GOD."

So accurate a delineation of the fashionable world implies a more intimate acquaintance with its customs, than we can recommend to the emulation of our readers : but we presume that the ingenious author has finished his survey on no other ground than that which was proper to be occupied by a CHRISTIAN. To mingle with scenes that call for our censure, though it were for the purpose of exposing them, would be a violation of the evangelical law, by which we are forbidden to do evil that good may come.

With the perusal of this concise volume we have been much gratified, and while we doubt of its effecting a considerable reformation in the class to which it is particularly related, we are, notwithstanding, persuaded that it will not be useless. It may circulate beneficially among many who border on the Fashionable World. It is well adapted to convert their envy into compassion ; their murmurs into gratitude ; and their ambition to imitate their courtly superiors, into a predilection for the scenes of industry and friendship, of domestic harmony and religious joy. At the same time, it may be proper to caution the inexperienced, against regarding the depravity which unhappily prevails in the Fashionable World, as if confined to its boundaries. It is the fruit of corrupted nature ; and it grows in every soil. The ease with which people of fashion can usually gratify vicious propensities, and the comparative eminence of their stations, render their vices, indeed, more prolific, more conspicuous, and more extensively pernicious : but if lewdness and intoxication, profaneness and revenge, be desirable accomplishments, the clown not unfrequently vies with the courtier in the acquisition. Licentiousness, like the grave, levels all earthly distinctions. If the disease be not traced to its genuine cause, disastrous effects may

may be produced by the application of partial remedies : but the serious and experienced Christian knows, that human depravity will not be cured by pulling down one class of society, and setting up another in its place. Real religion will alone effectually reform the populace ; and happy instances of its power are afforded by individuals of the most elevated ranks.

“Worth makes the man, and want of it the fellow ;
“The rest is all but leather, or prunello.”

On the eve of printing this article, a new edition of the work, corrected and enlarged, has been published at the reduced price of half-a-crown. The author's name is affixed to an advertisement, which we insert, explanatory of the changes that occur in its present state.

“The following little work having been abundantly honoured by the sale of a large impression, as well as by other testimonies of public and private approbation, the author has been induced to bestow some pains upon the copy in preparing it for this second edition. The alterations which he has introduced into certain parts of the work, will, he trusts, have removed some grounds of objection ; and be at the same time accepted by those whom they concern, as proofs of his unwillingness to be either indiscriminately or unnecessarily severe. Upon the whole, he is not aware that any thing has been added or suffered to remain which can give reasonable occasion of offence ; and therefore thinks himself no longer justified in making THEOPHILUS CHRISTIAN accountable for those liberties which have been taken by the FASHIONABLE WORLD's real well-wisher, and very humble Servant,

“JOHN OWEN.”

The author inscribes his work to the excellent Bishop of London, to whom, we understand, he has the honour of being chaplain. The literary reputation Mr. Owen has acquired by his two volumes of *Travels*, his *Christian Monitor*, and several very useful *Tracts*, will certainly suffer no diminution by his acknowledgment of the present publication.

Art. VI. *Thoughts on the Trinity.* By George Isaac Huntingford, D. D. F. R. S. Warden of Winchester College, and Bishop of Gloucester. Svo. pp. 116. Price 2s. 6d. Cadell and Davies. 1804.

THAT right apprehensions of deity are of the first importance to rational beings, no one can deliberately question ; for by our apprehensions, are our tempers, our habits, our conduct and character, greatly influenced. We, therefore, think ourselves happy at the commencement of our labours, in calling the serious attention of the public to a subject not only so interesting in itself, but also discussed by an author of no small talents and celebrity,

brity, whether we consider him as a classical scholar, or a christian divine. *Thoughts on the Trinity*, by an English Bishop, respected for his learning, his probity and candour, cannot fail to interest all christian readers, however different their sentiments, except those who regard all religious opinions with criminal indifference.

In his dedication of this work to the Right Hon. Hen. Addington, the author observes,

‘ It is one part of our duty to mark occasions, when unequivocal and decided declarations of our opinions on religious doctrines may be useful and requisite. Some such occasion has recently presented itself; and has suggested the following sentiments, which are offered as “*Thoughts on the Trinity*.” The subject is indeed sublime; but not on that account to be avoided. Quite the reverse. With whatever the mind is much conversant, from the same it is accustomed to receive some impressions. The contemplation of grave and lofty arguments is calculated to create in us similar conceptions. Meditation on DEITY, by directing our views from earth to heaven, has a tendency to raise us above all that is low and abject, little and sordid.’

This valuable treatise is formed on a plan somewhat singular; it consists of a series of observations, each containing a distinct sentiment of importance, yet forming a connected chain of thoughts. As the preface is very short, and is designed to exhibit a sketch of the plan itself, we shall give it entire:

‘ *Thoughts* are here given in preference to *dissertations*, for the sake of brevity and compression. The several clauses appear detached: there is however a connection between them. The subject is begun on principles of abstract reasoning; continued, with reference to Heathen and Jewish opinions; pursued, with consideration of the baptismal form delivered by our Lord, and as taught by Evangelists, Apostles, Fathers. Of the question there is then taken a retrospect; which leads to the conclusion. The mind of the writer has long been much impressed with the force of this solemn charge; “*When thou art converted strengthen thy brethren.*” He is anxious to obey it. On examination and reflection being himself convinced, he employs his efforts to assist others, and support them in the ancient faith.’

Our author opens his design by some pertinent observations on the word *mystery*; and adds, “It has been often said, ‘where mystery begins, religion ends.’ The assertion is erroneous. For nothing can be so mysterious as the existence of God. Yet to believe that God exists, is the foundation of all religion. Mystery then and religion are inseparably connected, and must inevitably proceed with each other.” After some remarks on the nature of God, as incomprehensible; on the modes of existence and spiritual qualities of intelligent beings; he infers, that on principles of reason no man can prove, God cannot reside in “Three spiritual

ritual Intelligences." Conscious, it should seem, that this mode of expression is liable to objections, he offers the following remarks on the imperfection of language and the use of terms, when applied to the present subject :

' From the inability of the human mind to comprehend Deity has arisen the imperfection of language, with which to discourse on that subject. For want of other terms, we use person ; subsistence or substance ; and consubstantial ; corresponding with Προσωπον ; ὕπαρξις or Οὐσία ; Ομοουσιος ; expressions frequent among the christian Greek writers. By *person*, we mean one that has actual being. By *subsistence* or substance, we mean essential nature. By *consubstantial*, we mean having the same essential nature. By sameness of essential nature, we mean such identity of nature, as when we say, the essential nature of a fountain and of a river is the same ; the essential nature of the sun and of a sun-beam is the same.' p. 5.

' It would be tritheism, if we should maintain a triplicity of divine intelligences, each diversified in different and opposite essential natures, different and opposite powers, different and opposite wills, different and opposite counsels, different and opposite energies. But it is not tritheism when we maintain that three divine intelligences exist, being all of the same essential nature, the same power, the same will, the same counsel, the same energies : for, by maintaining the sameness of quality, we preserve the unity of divine attributes, and thus also preserve the unity of godhead.

' To say that three intelligences are one intelligence, would be contradiction. But to say that three divine intelligences are one God is not contradiction. They are one god, by possessing the attributes, and acting with the energies of one godhead.' p. 9.

From principles of abstract reasoning and explanation of terms our author proceeds to ancient opinions among Jews and Heathen. He argues that opinions of high antiquity and general universality, must have been founded originally in truth, however much by fanciful additions they may have deviated from their primitive correctness.

From documents the most authentic, the fact is sustained, that the doctrine of a Triad was held by many heathen nations of antiquity, and is by some at this day ; yet *positive* evidence of the doctrine in question, if attainable, must arise from inspired testimony. Fully aware of this, his Lordship proceeds to sketch the evidence, and to ascertain the design of revelation. After explaining his idea of the subject, asserting the divine legation of Moses, and shewing, by many striking contrasts, the infinite superiority of Jesus, he very properly remarks that " nothing introductory is so full and clear as the complete work, to which it is indeed intended as an introduction. The first, or Mosaic covenant, was introductory to the second, or christian ; it is, therefore, not so full and clear as the christian. What the Old Testament

tament intimates obscurely, the New Testament illustrates with brighter light."

After some remarks that deserve attention, relative to the *design* of the Jewish laws and ordinances, which was, at least in part, to guard the people from *idolatry*; and comparing this design with the use of terms which could possibly convey the idea of *plurality*, it is observed :

' When we put together these several considerations, that the doctrine of a Triad is very ancient and general ; that Moses applies to the Deity a term of plurality ; that Joshua and Solomon do the same ; there is reason for concluding, that among the Jews, as among other people, there was an idea of a Trinity : with this difference, however, between them and the heathen ; the Jews admitted nothing into their opinion which could contradict the unity of divine attributes.' p. 18.

The observations made on the words with which Moses begins his history, and those of St. John in the beginning of his gospel---on the identity of the person denoted by the terms *Λόγος* and *Μονογενής*, on the expressions of Philo and the Cabbalists, and the concessions of the Jews, all deserve regard ; but the argument founded on the baptismal commission, and on which the author lays considerable stress, we shall transcribe.

' On the clause, ' in the name of the Father, of the Son, and of the Holy Ghost,' we may observe, there are pointed out three distinct objects, each of which has reference to one and the same act of mind implied in the expression ' into the name,' i. e. into the religious service and worship ; and the expression ' into the name,' though but once written, is in sense and force applied to each of these objects. Considering then this parity of reference and application, considering also there is not a single word by which to give us an idea that in the acceptance of either term is intended a change from *substance* to *quality*, we have the strongest grounds for maintaining, that if substance belongs to the first object, substance belongs also to the second, and to the third. And if there be any such thing as propriety in writing, and analogy in rendering consistently with such propriety and such analogy, we cannot say, that the terms Father and Son, imply each of them subsistence, and then by an abrupt transition, unsupported by any word which can indicate mutation, pass at once from real substance to attributable quality. As then by the term Father we understand real subsistence, so in the term Son, and in the term Holy Ghost, we must respectively understand subsistence.

' If the regular, natural, and unforced construction of our Lord's final command will lead us to conclude, that by the expression ' Holy Ghost,' is meant real subsistence ; consideration of the solemn occasion when that command was given ; of the importance which must necessarily be attached to it ; and of the improbability that it should be so delivered as to be ambiguous, will furnish a strong reason for adhering to that conclusion.' p. 24.

On this interesting subject, it is of no small moment to observe, in what manner Jesus Christ had spoken to his disciples *before* this time, concerning the Holy Spirit, (John xiv. 25, 26,) and to ascertain what the Jews understood by the appellation, "The Son of God," so frequently applied to the Lord Jesus Christ in the New Testament. It does not appear that they objected to the mere expression, abstractedly taken. Our author observes, "the cause of their rage, and the ground of their accusation was, that Christ applied this exalted title to himself: which they deemed blasphemy. We may hence draw these two inferences; the Jews had an idea there did exist one whom they eminently styled the 'Son of God;' and, the 'Son of God' in their apprehension was essentially possessed of divine attributes." On this expression, as applied to the Mediator, the author's remarks are, we think, forcibly just.

'It was expedient and necessary that, at the close of his mission, our Lord should assert himself to be 'the Son of God.' He makes the assertion in terms direct. We do not, however, find, that in the course of his ministry he is continually making mention of his divine character at all times and at all seasons, indiscriminately, as though he rather wished the *name* of his divinity should be obtruded by repetition, than that the substance which that name imports should be collected by inference. He proceeds in a different manner, a manner more consonant with truth, and more satisfactory to a candid mind. He performs extraordinary works; to those works he makes his appeal: to the same, as to visible and palpable proofs, he refers us: then, on the fair ground of argumentative reasoning, that extraordinary effects must proceed from adequate causes, he leaves us to form our own opinions. This is dealing with us as with beings rational; free, indeed, to exercise the powers of judgment, but assuredly accountable for the wilful neglect, or misapplication, or perversion of those powers.' p. 32.

So numerous are the sensible observations, and in our opinion the conclusive arguments, with which this treatise abounds, that many of our readers, we are persuaded, would be highly gratified by a larger share of them than our limits will admit. Yet we should scarcely do justice to the work, were we to omit altogether what the author says on his last and longest topic, that of Christian Antiquity. And here he avails himself even of infidel and profane attacks on the Trinitarian doctrine.

'The levity both of Matron and of Lucian has furnished us with ground for ascertaining two circumstances. They are these. From the parodies of the one, we know that the writings of Homer existed in the days of Matron. From the Dialogues of the other, we know that the doctrine of the Trinity was holden by Christians, contemporaries with Lucian. But Lucian lived under the emperors Trajan, Adrian, Antoninus Pius, and Marcus Aurelius; he proves, therefore, the doctrine of the Trinity to have been holden long before the reign of Constantine the great." P. 71.

Under the survey of Christian antiquity his lordship enters minutely into the merits of the Athanasian creed. He thinks that the clauses, 28th and 42d, to which many have given the epithet "damnatory," are to be taken in the same sense as Mark xvi. 16, on which they were grounded; that the implied qualifications which are admitted in one case are to be understood in the other.

Many will think, and we cannot exclude ourselves from the number, that his lordship carries his conciliating plan rather beyond the bounds of probability, when he refers the expressions, "must *thus* think," and "*this* is the catholic faith", to the doctrine in general, and not to the explication.

This creed includes not only the doctrine of the Trinity, but also that of the incarnation. They who object the mysterious nature of this union against its reality, or to urge our inability to account for it as a reason why it cannot exist, are thus answered.

'If we admit as true, nothing but what we can explain, our faith will be extremely limited: and such limitation will exclude from our assent, *facts really existing*. Can we explain the union of these properties, viz. of the vegetative and sensible in the plant; the torpid and animate in the insect; the animal and instinctive in the beast; the animal and rational in man? Assuredly not. And yet, that these properties are united in the respective instances mentioned, is *fact*. Inability then to account for a thing, is no proof that the thing could never have existence. It is, therefore, no proof that human and divine nature may never have been united.' P. 82.

This exposition concludes with a general inference:

'Whoever is sincere in using the apostle's creed, may without scruple assent to the leading doctrines of the Athanasian creed; for most assuredly they both mean to inculcate one and the same doctrine of a Trinity in unity: that is, of three divine persons united in one substance of godhead, distinguished by the appellations of Father, Son, and Holy Ghost: and the same doctrine of our Lord's incarnation.' P. 84.

Having given a pretty full and fair analysis of this publication, we remark, that neither the right reverend author, nor the two prelates, from whose elaborate works he has very freely, with occasional acknowledgements, deduced a considerable part of his materials, Bishop Pearson on the Creed, and Bishop Bull's *Defensio Fidei Nicenæ*, have in our opinion been sufficiently *explicit* on one point, which their view of this mysterious subject, in order to be consistent with itself, certainly requires. We acknowledge it is *virtually* included in what they say; but they leave the subject open to misconstruction, without necessity. If we do not greatly mistake, this neglect has been a strong occasion of Arianism, Semi-arianism, and other deviations from the primitive doctrine of the Trinity. We allude to the representations given of the Son and Spirit being *from the Father*, as their *origin*,
without

without distinguishing, that this paternal origination is not the effect of sovereign elective pleasure, or *mere will*, but an essential character of the divine Being. In our apprehension, this is the grand hinge of the difference between the Trinitarians and their opponents.

Upon the whole, in a few things of no great moment, we might produce, as critics, our objections. We do not admire the inverted order of words that sometimes occurs; as "principles conscientious," "beings rational," "a doctrine erroneous," "wisdom spiritual," "concerns temporal," &c. The mode of constructing sentences, and the punctuation, appear to us occasionally stiff and inelegant. From a writer so familiar with Xenophon and the best classics, we naturally expect a style more uniformly polished. His lordship's manner of writing, as to its general character, possesses, undoubtedly, the "*prima virtus et dos*," *perspicuity*; for the sake of which, in the discussion of intricate subjects, we may forego secondary ornaments with little regret.

We could have wished to find his lordship's "thoughts," directed more to the importance of the doctrine in reference to practical Christianity. But instead of imputing blame for omissions, we are happy to offer our tribute of commendation for what is effected. We are peculiarly pleased with the judicious manner in which the criticisms are generally made: they rest more on the design and context of a passage, than upon the insulated use of terms. The whole is written with a most amiable temper. We do not say that the work is perfectly free from far-fetched observation, hasty inference, or exceptionable illustration: but it would be difficult to find another, containing so great a number of important facts and arguments within so narrow limits, on the important subject in question. We therefore cordially recommend it to general attention.

Art. VII. *A Grammar of the Persian Language*. By William Jones, Esq. Fellow of University College, Oxford, and of the Royal Societies of London and Copenhagen. The Sixth Edition, with Additions and Improvements. Quarto, pp. 221. Price 18s. London: printed by Bulmer and Co. from the types of William Martin, Oriental Type-founder, &c. to the Honourable the East India Company, for Lackington, &c. 1804.

THE diversity of information, and the exuberance of genius, which enrich and adorn the Persian language, render it an object of increasing attention to the literary world. To the late excellent author of this grammar, the public is indebted for one of the most early, and most pleasing means, of access to treasures which are not likely to be exhausted. Never was there a

more successful attempt, to render the elements of any language easy and delightful. "The author," to use Lord Teignmouth's words, "has shewn the possibility of combining taste and elegance, with the precision of the grammarian."

It is, therefore, not surprising that his work has passed through five editions; nor that each has been received with unabated avidity: although, as is common with subjects frequently reprinted, especially if abounding with foreign characters, the later impressions have been disgraced by gross typographical errors. The correction of these had become indispensable: and the familiarity gradually acquired with the Persian tongue, both by the learned and the commercial classes, since the first appearance of this grammar, rendered some improvement of it both practicable and desirable. We apprehend, that no person could be better qualified for this undertaking, than the present editor. He has not affixed his name to a work which evinces, in a striking manner, his learning and his judgment: but we do not hesitate to ascribe it to Mr. Charles Wilkins. "To him the public is indebted," according to Sir William's own expressions, "for more advantages in Indian literature, than Europe or India can ever sufficiently acknowledge." *Asiatic Researches*, vol. 1. p. 7. We may add, that the *typography* of India owes its existence to him; and that his profound knowledge of the Persian and the Sanscrit languages, has been demonstrated by his translation of the Bhagvat Geeta (published in 4to. by Nourse, at London, 1785;) of the Heetopades (Cruttwell, Bath, 1787, in 8vo. ;) and by his various and important papers in the *Asiatic Researches*.

Sir W. Jones's grammar has so long been known, and its merit so fully acknowledged, that it is only necessary, or proper for us, to point out the advantages which the present edition possesses over those which preceded it. We shall, therefore, refer to the editor's account of each improvement, and subjoin the remarks which seem requisite, as we proceed.

"The work," he observes, "has been carefully revised, and many errors which had been accumulating with every former edition have been attentively corrected."

Having carefully examined the volume, page by page, and collated it with former editions, especially with the *fifth*, we find this profession strictly verified. The work is as nearly immaculate as could be reasonably expected; the few remaining errors being chiefly occasioned by the breaking off of the diacritic points in the course of the impression; and being, therefore, unavoidable. Most of these imperfections are noticed in a table at the close; to which we shall add a few more, that have occurred to us in the course of examination.

"Great

"Great improvement," says the editor, "has been made in the printing and paper; it comes forth with an elegant new type, cut after the best examples of writing in the *Niski* character, and of which no specimen has before been published."

The paper is good, well wrought, and of a pleasing yellow hue; the typographical execution does no discredit to the reputable press of Mr. Bulmer; and the character, we believe (with the exception of the unconnected *dāl* د, which seems a little disproportionate) to be the most elegant, and the most accurately cut, of all yet used in Europe. We have compared it with the finest specimens of *Niski*, in the best and most correctly written mss. and it loses little by the comparison. "This character," the editor thinks, (see Note, p. 147,) "should be preferred for printing, as being the plainest and easiest." With this opinion, in the general, we agree; yet an *alphabet*, together with some specimens of the *Taalēk*, should have been introduced; as this is the hand in which almost all the persian mss. are written; and not a few of the principal Arabic works also, especially the poetic. Without this assistance, the learner, who is unacquainted with the *Taalēk* character, will be unable to make use of a persian ms. From a general resemblance, he may perceive that the *Niski* is the basis on which the *Taalēk* has been founded; but he will be obliged to learn another alphabet, before he can read any passage quoted in his grammar, in the original author from whom it was taken.

The principal "alterations" made in this edition, relate partly to the names of the letters, (for which we must refer to the work itself) partly to what the editor terms, "the regular and simple plan of spelling the persian words in roman characters." Persian letters, of a dissimilar form, but nearly alike in sound, he expresses by corresponding roman letters, distinguishing the several sounds of each by dots in various positions. Thus, ت (*te*) is represented by t ط (*to*) by t ث (*se*) by s س (*si n*) by s ص (*swa d*) by s ح (*he*) by h and ه (*he*) by h ذ (*za l*) by z ز (*ze*) by z ژ (*zhe*) by j ض (*zwa d*) by z and ظ (*zo*) by z ق (*ka f*) by k and ک (*ca f*) by k. The long vowels ا (*alif*) و (*waw*) and ی (*ya*) he designates by roman vowels, with the long prosodial mark; thus, ā, ō or ū, and ī. Simple ا, *alif*, is expressed by a; but آ, *alif* with *medda*, by ā. On this letter we have the following Note, p. 11. "Alif at the beginning of a word, not being distinguished by the mark *mad* over it thus, آ, is not only always short, but occasionally pronounced as the short vowels, ā, ī ū. In the middle, or at the end of a word, it is generally long, by position, though it have no mark over it."

Though all attempts of this kind must, from the nature of the elements of these languages, be liable to several exceptions, yet, on the whole, we highly approve of this method, and think it much more simple and regular than those hitherto employed, of *doubling*, or simply *accenting*, the long vowels. The editor has supplied several curious remarks on the *sounds* of some of the Persian consonants; but these are so foreign to an English ear, that we pass them by, through despair of rendering them generally intelligible.

In page 20, Sir W. Jones observes, "In some old compositions the particle *مر* *mar*, is prefixed to the accusative case; as *مر اورا دیدم* *mar ōrā dēdam*, *I saw him*: but this is either obsolete or inelegant, and is seldom used by the moderns." How far the use of this particle may be deemed an *inelegance*, we shall not pretend to say; but it appears to have been anciently used to strengthen the sense, and to render the sentence in which it was found, more emphatic. Jacob Toosi often employs it in his Persian version of the Pentateuch, but seldom without subjoining the demonstrative pronoun *آن* *ān*: thus, Genesis i. 1.

در اول آفرید خدا مر آن آسمان و مر آن زمین

"In the beginning God made *that very* heaven, and *that very* earth:" or, "the *substance* of the heaven, and the *substance* of the earth;" as it probably answers to the Hebrew particle *אֵלֶּה* *ath* and the Syriac *ܐܝܬܗ* *yoṭh*, which in this place have been supposed by some learned men to have the same power.

In page 26, where a note refers to the Arabic grammars of *Erpen* and *Meninski*, we were surprised to find no mention made of that by Mr. *Richardson*, first published in 1786, 4to. on the model of this work. A new edition of *Richardson's*, from the same press, and revised by the present learned editor, would be a farther acquisition to elegant literature, and we cannot doubt that it would be favourably received by the public.

In p. 28, the Editor *adds* to the plural pronouns, "ما (*mā*) we; مایان *mā ya n*, مایانرا *mā ya nra*; and شما (*shumā*) ye; شمايان *shumā ya n*, شمايانرا *shumā ya nra*;" which had been omitted by Sir W. Jones.

In p. 30. to the pronoun او (*o*) his, he adds, "or, وي *way*; both forms being in use.

In p. 29, l. 30, the word *general* should have been put in italics, or inclosed in brackets, as there is no corresponding word in the original. We should have regarded it as an *emendation*, also, had the editor retrenched the profane expression, in the author's poetical version, p. 136, l. 6. "And yet by heaven I love thee still;"

still:" but it continues to disgrace the page, although unauthorised by the original. **بدم گفتي و خرسندم عفاك الله**

literally translated, is, "Thou hast spoken ill (or unkindly) to me, and I am contented, God preserve thee!" So Baron Revinski, *Specimen Poes. Pers.* p. 69. *Male dixisti mihi, et ego contentus sum, Deus te servet!*

"The catalogue," (p. 137) "of the most valuable books in the Persian language," might have been augmented with many others, of nearly equal worth, both from the collections in the *India house*, and from those of private gentlemen.

Four pages of persian letter-press are *added*: p. 155, &c. The first two contain an extract from "the Memoirs of the Emperor Jehāngir," written by himself; and the latter two, "A Description of the City of Agra," by the same. As these extracts are unaccompanied with a translation, and the words contained in them, are not inserted in the index, where they certainly should have been explained, they can be of no use to the mere learner. They exhibit, however, very favourable specimens of two sizes of the beautiful *Niski*, lately cast by W. Martin.

To the Table of Errata, the following may be subjoined, which we have observed in reading over the work.

Page 6. line ult. the ر is broken in **مار**.

- | | | |
|--------|---------|----------------|
| 15. — | 3. read | نصیحت |
| 74. — | 11. — | نیرد |
| 76. — | 19, — | po zish |
| 85. — | 3. — | رنگ |
| 94. — | ult. — | نهصد |
| 95. — | 10. — | پنجم |
| 96. — | 15. — | ba mda d |
| 105. — | 3. — | بدانستی |
| 126. — | 9. — | نه |
| 143. — | 7. — | Magenun |
| 150. — | 3. — | نسیم |

In the *Index*, particularly among the *Nūns*, many of the diacritic points are broken off.

The general advantage which the public would derive from a more copious transfusion of Persian compositions into our native tongue, as well as that which may accrue to our fellow subjects who are more directly interested in the literature of India, by facilitating their acquisition of the persian language, are suffi-

cient motives to excite our attention to a subject which has been defectively treated in most periodical works. Our commercial connexions with India, and the extensive territories which we have gained in that part of the world, have given rise to a variety of offices, especially in the civil department, which cannot be filled with honour to the British nation, nor even (as repeated experience has proved) with safety to our Asiatic subjects and dependencies, but by Europeans. At the same time, it may easily be conceived, that the duties imposed by these offices can be properly discharged only by persons intimately acquainted with the languages of the natives, and especially the *Persian*. Hence most of our countrymen, who hope for emolument in the service of the East India Company, have begun to study that tongue. The most correct and classical works of the ancient Persian poets and orators, gradually became objects of attention and research : and adventurers to India, returning to their native country, brought with them valuable collections of Persian mss. At their deaths, these have been disposed of by public auction, and distributed over the nation. Thus our literati, who had sipped from the pure streams of *Sheeraz*, in the elegant and appropriate quotations in Sir W. Jones's grammar, found themselves at the fountain head ; and the invaluable works of *Hafiz*, with those of *Ferdoosi*, *Saadi*, *Jelaleddeen Roomi*, and *Abul Fazel*, required only to be as well known in Europe, as in Asia, to excite the same attention, esteem, and admiration. With these were imported also, the works of various popular and well accredited authors, who had written on the religious, civil, and natural history of the mighty empires of India, Persia, Arabia, and Tartary : which, as Sir W. Jones has observed, (Preface p. xix.) " cannot fail of delighting those who love to view the great picture of the universe, or to learn by what degrees the most obscure states have risen to glory, and the most flourishing kingdoms have sunk to decay." " The philosopher," he adds, " will consider those works as highly valuable, by which he may trace the human mind in all its various appearances, from the rudest to the most cultivated state ; and the man of taste will undoubtedly be pleased to unlock the stores of native genius, and to gather the flowers of unrestrained and luxuriant fancy."

We may add, that such works afford very important instruction to the Biblical critic : who will meet in every page, with forms of speech, customs and manners, similar to, and illustrative of, those which frequently occur in the *sacred* writings ; having been common to the Jews with other Asiatic nations. To every serious and intelligent Christian also, it is of no small importance, to have fresh mines of historical, geographical, and philosophical information, opened for his research. In these, he may trace the works and the ways of God, with the peculiar interest

terest of a child, who obtains increasing discoveries of his Father's mind. The study of the Persian tongue is, moreover, attended with peculiar advantages. The grammar, of which, an accurate and improved edition is now presented to the public, demonstrates the ease with which this elegant language may be acquired: and the mss. which it furnishes on almost every useful and interesting subject, have hitherto been very imperfectly explored even by the most learned orientalists.

Every well directed attempt to bring our countrymen to a better acquaintance with the customs, manners, religion and literature of the East, by facilitating and diffusing the knowledge of this and the other Asiatic tongues, will meet with the earliest attention from the ECLECTIC REVIEW. We already anticipate the pleasure of examining the new and improved edition of Mr. Richardson's Persian and Arabic Dictionary, 2 vols. 4to, which we understand to be now in the press, and to be superintended by the able editor of the work before us.

Art. VIII. *Picturesque Scenery in the Holy Land and Syria*; delineated during the Campaigns of 1799 and 1800. By F. B. Spilsbury, of His Majesty's Ship *Le Tigre*, Surgeon in that Expedition, during both Campaigns. Orme. Large folio. Price 5l. 5s. 1803.

THIS work hardly comes within the proper date of publications selected for our Review; but our attention has been directed to it by the peculiarity of its subjects, and by the rarity of similar performances among our countrymen. We have frequently regretted, that while the French have multiplied *Voyages Pittoresques* in various foreign countries, British travellers have sparingly communicated delineations of the places they visit, or of remarkable objects by which they have been interested. We indeed distinguish as national productions, the *Antiquities of Athens* by Stuart, the accounts of Palmyra and Baalbec, by Mr. Wood, &c. the *Ionic Antiquities* published under the patronage of the Dilettanti Society; but these are by no means so general in their nature, nor so considerable in their extent, as the *Voyages Pittoresques* in Greece, of the Comte de Choiseul; in Sicily of St. Non, and of Houel; to which we must add others in Switzerland, in France, in Italy, in Dalmatia; and those in Egypt, Syria, Caramania, &c. now publishing by Cassas. May we attribute this difference to an absence of curiosity in our compatriots, or to a reluctance in publishing their observations? Or shall we lay the blame on a want of skill in the art of design, among those with whose professions that accomplishment would most readily associate? Be this as it may, we are happy to congratulate Mr. Spilsbury on the exertion of a talent, by which the

the scenery of Palestine is presented to our inspection and consideration in our closets at home.

This work is in large folio, and contains fifteen prints engraved in *aqua tinta*, and coloured: with a large mezzotinto portrait of Sir Sydney Smith; and a small one, in the chalk manner, of Lieut. Col. Douglas, of the Marines.

The first view is of *Acre*, antiently *Accho*, a city mentioned in holy writ, as one from which the Israelites could not expel the inhabitants (Judges 1. 31.), and perhaps the situation of this city, as a port, defended by the sea on two of its sides, might contribute to its strength, no less antiently in repulsing *Israel*, than lately in repulsing Buonaparte. This view is taken from a distance in the bay: a nearer and more particular representation, would have pleased us better; for though this may recall the several parts of the city to the memory of those who have seen the place, yet it gives but a very general and unsatisfactory idea to those who now for the first time contemplate it. Under this impression, we recommend that draughtsmen should consider the inspectors of their performances, as utterly ignorant of what they represent; and should study to meet that ignorance *instructively*, by a correctness and particularity of form, which leaves as little as possible to be wished for by the eye, or to be supplied by the imagination. The second plate represents *Jezzar Pacha*; and in the explanation of it, several instances of that tyrant's despotic barbarity are related. Who, but himself, would have gloried in the title of "*butcher*?" Views of *Sidon*, *Tyre*, *Berytus*, *Cæsarea*, and *Tripoli*, (shadows, alas! of what once they were!) a view of *Mount Tabor*, and more than one of *Mount Lebanon*, are given in the course of the work; together with several plates of manners and costume. These, rather than the accompanying explanations, are the work itself; but, as we cannot offer these to our readers, we content ourselves by an extract or two.

"*Mount Tabor* is a lofty conical mountain, standing in the plain where the Turks formed an encampment. On its elevated summit is a very fertile spot, about half a mile in circumference, almost covered with beautiful oak trees, which bear extremely large acorns. The ancient remains of walls, trenches, and other fortifications, are also still visible on the top of the Mount. The surrounding prospect is delightful. The Mount of the Beatitudes appears to the north, and on the north-west the Mediterranean Sea presents itself; to the east are the Lakes of Tiberias, and Mount Hermon; and to the south, are the mountains of Gilboa."

"*Mount Lebanon* is seen from sundry places on the sea coast; and its *white slate* colour appears well to justify its name, which is derived from the Hebrew *leben*, signifying whiteness.

The

The number of houses at present in Jerusalem is between 3 and 4,000 : its inhabitants are estimated at, Turks 10,000; Greeks 1,000; Franks 1,000; Armenians 1,000; Jews 3,500. Sir Sydney Smith is said to be the first christian, who, since the Turks have had possession of Jerusalem, has been allowed to enter it in the dress of a Frank, or to carry arms within the city. The same privilege was extended to his officers.

Our readers will not fail to be interested by the following instance of noble sentiments and conduct in a British sailor :— Daniel Bryan was an old seaman, of Sir Sydney's ship *Le Tigre* : he had made repeated applications to be employed on shore during the siege of Acre; but being elderly, and rather deaf, his request was not acceded to. At the first storming of the breach, one of the French Generals fell : the Turks struck off the head, stripped and mangled the body, and left it a prey to the dogs. Dan frequently asked his messmates, when they returned from the shore, why they had not buried him; but the only reply he received, was, *Go and do it yourself*. He said he would; and having, at length, obtained leave to go and see the town, he went ashore with the surgeon. He provided a pick-axe, shovel, and rope; and insisted on being let down from an embrasure, close to the breach. Some of his more juvenile companions offered to attend him: "No!" he replied, "you are too young to be shot yet; as for me I am old and deaf, and my loss would be no great matter." In the midst of the firing, he was lowered down; and his first difficulty, not a very trivial one, was to drive away the dogs. The French then levelled their pieces at him; but a French officer, perceiving his intention, was seen to throw himself across the ranks. A dead, a solemn silence prevailed; and the worthy fellow consigned the corpse to its parent earth. He was then hoisted into the town, and the hostile firing recommenced. A few days afterwards, Sir Sydney having been informed of the circumstance, ordered Dan to be called into the cabin. "Well, Dan, I hear you have buried the French General?"—"Yes, your Honour." "Had you any body with you?"—"Yes, your Honour." "Why, Mr. Spilsbury says you had not." "But I had, your Honour." "Ah, who had you?"—"God Almighty, Sir." "A very good assistant, indeed! Give old Dan a glass of grog." "Thank your Honour." Dan drank his grog, and left the cabin highly gratified. He is now a pensioner in the Royal Hospital at Greenwich.

The want of a general map to this work, is severely felt: and a few plans of places, &c. might have accompanied the book without necessarily increasing its expense. They would have been equally instructive and gratifying to the intelligent reader.

Art. IX. *Organic Remains of a former World; an Examination of the Mineralized Remains of the Vegetables and Animals of the Antideluvian World; generally termed Extraneous Fossils.* By James Parkinson. *Horton.* Vol. I. containing the Vegetable Kingdom. pp. 471. Price 2l. 2s. royal quarto. Robson, &c. 1804. With coloured plates.

THE first of men, though sovereign of the whole earth by station, was destined to cultivate only the *surface* of his dominion, his garden. Were it possible for him to behold his sons of the present day, soaring in the air with higher flight than that of birds; long remaining under water, as if emulating the powers of fishes; or burrowing under ground, far, very far, below the mole, how great would be his astonishment! By what means might we enable him to comprehend those depths to which men have excavated the solid ground, or those extensive galleries which human hands have formed beneath repeated levels of indurated strata? Neither repelled by rocks, nor prevented by torrents; neither terrified by subterranean dangers, nor restrained by the delicious recollection of light and air, or of the various enjoyments and endearments left behind, in those superior regions where nature has appointed the dwelling of mankind.

What the mind of our great progenitor, though endowed with all wisdom, could not have conceived, we daily observe, without emotion, or learn without sympathy. We even class among *necessaries* of life, articles, in procuring which our *brethren* abandon the light of day, and in depths unknown but to themselves, labour almost incessantly to obtain that bread which all-bounteous beneficence distributes on the surface of the soil. But though the labour of the miner be directed solely to the acquisition of the mineral which he rends from its native bed, and to the readiest mode of collecting and conveying it, we know another character, which, with inquisitive eyes and keen curiosity, surveys these depths, and examines their contents. He enquires, not merely into the origin of their productions, but their properties, and what further benefits may be derived from them. What the hand of uninstructed labour rejects with contempt, the hand of scientific arrangement seizes, with an avidity known only to the adept. He with rapture bestows a distinguished place in his cabinet, on a piece of black earth, an odd-looking stone, or a pebble, of which it may be said—"It's a nothing, Sir, we find plenty of them in our neighbourhood." You find them there; but where did they originate, how were they formed, what principles compose them, what are their distinctions, what transitions do they infer? These are difficult questions, and here our information is defective. Those treatises which are justly esteemed most satisfactory, still leave much undetermined; and very often, without any impeachment of

of the sagacity of their authors, conjecture occupies the place of certainty. If this be true of works composed under the greatest advantages, a less favourable opinion may safely be adopted concerning others which have rather incidentally, than extensively, treated the subject. On the continent, where mines have been long wrought, and studied with great accuracy; where the internal riches of the earth have for ages constituted the revenue of their proprietors; whatever might augment that revenue, has been an object of interesting research, not only to the proprietors, but to the public. Even the statesman has felt the importance of the subject, and has patronized enquiry and experiment, the continued investigations of intelligent professors. In circumstances so favourable must be rewarded by discoveries decidedly superior to those of their less attentive neighbours?

Our own country, urging with all its powers that immensity of trade to which it owes its present eminence among nations, does not always duly notice researches of a kind apparently inferior in profit. We cannot pretend to place our works on the subject of mineralogy, in the same rank with some which the continent has produced. We boast indeed of Plott, Lister, Woodward, Grew, Pettiver, Lhwyd; but justice will not suffer us to estimate these as equal to Gesner, Columna, Scheuchzer, D'Argenville, Bourguet, and Knorr; not to mention a host of others, whose works are scarcely known in this island. We are therefore glad to see this subject undertaken by Mr. Parkinson; and congratulate the friends of mineralogy, on its having engaged a writer already advantageously known by various publications of merit. The present work is no inconsiderable proof of the labour and assiduity of its author; and not only its scientific contents, but the general sentiments which it inculcates and supports, meet our cordial approbation. If any of our remarks imply wishes which might have been gratified, or hint at defects which might have been avoided, they will nevertheless be found to arise not from dissatisfaction with the work, which is excellent; or with its author, whom we know to be respectable; but from a desire of contributing, by the candid exercise of our office, to the improvement of that promised continuation, for which we wait with considerable impatience.

The mode of arrangement adopted by the author, is that of letters, written to a supposed inquiring correspondent. If two well-informed mineralogists would institute a free and confidential correspondence between them; if they would frankly acquaint each other with their discoveries, and would state the defects they perceive in each other's system, and those of which each is conscious in his own; they would very probably elicit truths, which, for want of *oppositional* examination, escape individuals.

In

In fact, could an intercourse so liberal be maintained in all departments of literature, and the result be communicated to the public, such communications would be far more valuable than many which issue from the press. Mr. Parkinson, in giving us his own letters, leads us to suppose, that they effect the conviction of his correspondent; but if the progress of that conviction had appeared, we should have traced it with pleasure: and, in our opinion, the work would not have suffered from a little relief by a lively remark now and then, which Mr. P. is well able to imagine, and express.

Mineralogy is a subject which, at first, seems far removed from the interference and the habits of ignorance: but the fact is otherwise; and if naturalists, by capability or by profession, will not form systems for the ignorant, the ignorant will form systems for themselves. Nor will their theories be less marvellous, their imaginations less vivacious, or their credulity less extensive, than those of some who think themselves learned. The proper effect of real learning is, almost without exception, to restrain fancy within limits determined by modesty; and very often it withdraws from a subject much of that astonishment, which over-lively conception, or dull misapprehension, had attached to it. In poetry, giants and demons are tolerated under various acts of the literary legislature, while they are employed to elevate and surprize; but in studies like mineralogy, whose object is cautious examination, and whose guide is sober truth, fairies and fiction must be banished. These sentiments are supported by Mr. Parkinson, in the following exposure of popular prejudices:

‘ Our landlady taking up a stone, resembling those which she had seen in the road, but much smaller, “ This,” said she, “ is a petrified snake, with which this part of the country abounds. These were,” continued she, “ fairies, and once the inhabitants of these parts, who for their crimes were changed, first into snakes, and then into stones. Here,” said she, shewing us a stone of a conical form, “ is one of the *fairies night-caps*, now also become stone. Do, madam,” said she, addressing Emma, “ pray observe; is it possible that lace-work, so beautiful as this, should ever be worked by human hands? This,” said she, “ and this, are pieces of the *bones of giants*; who came to live here, when the race of fairies was destroyed.” These bones, she informed us, were frequently dug up in several parts of the country; as well as innumerable *thunderbolts*: some of which she also shewed us; stating, that these were the very thunderbolts, with which these people were, in their turn, also destroyed.’

By way of balancing accounts between the credulity of ignorance and that of learning, we add another extract, the subject of which might easily be made subservient to superstitious delusion.

‘ It

It is related in *Historia Naturæ Johannis Eusebii Nærembergii. Antverpiæ, 1635, p. 430. cap. De Lapide in Insula Mond.*—There is here a stone almost shaped like a human thigh, which possesses this wonderful property, that being carried away to any distance, it returns, of itself, the next night : as has been frequently found, by those who reside here. Hence it happened that Count Hugh, having heard of the power which this stone possessed, had it secured, by strong iron chains, to another stone, which was much larger than it, and cast at a considerable distance into the sea ; but when morning dawned, to the wonder of the multitude, the stone was again found in its former situation. On this account, therefore, it was prohibited, by a public edict of the count's, that any one should again attempt its removal. But, it happened, on a time, our author informs us, that a certain countryman, for the sake of making a fair experiment, bound the stone to his thigh—directly the thigh became mortified, and the stone escaped, and returned to its former situation.

[To be Concluded in our next Number.]

Art. X. *The History of the Gunpowder Plot : with several Historical Circumstances prior to that Event, &c.* Digested and arranged from authentic materials by James Caulfield. 8vo. pp. 94. price 6s. Vernor and Hood. 1804.

AN accurate investigation of those events in our national history, which were sufficiently striking to engage our attention in early life, is always pleasing. Lord Orford's "Historic Doubts on Richard III.," and Mr. Hutton's "Narration of the Battle of Bosworth Field," naturally interest a British reader ; however he may be disinclined to join with the former in the extenuation of Richard's crimes, or however deficient in literary talent he may deem the history of their consummation and punishment. The gunpowder plot has attained, by its annual national commemoration, to greater notoriety than any other event of English history ; and although its timely detection precluded those impressive incidents which have often rendered popular the records of conspiracies, the dreadful consequences it must otherwise have produced, add the utmost importance to a preventive discovery, for which this nation is signally indebted to the providence of God.

We could not, therefore, but approve Mr. Caulfield's choice of his subject ; and it is with the greater regret, that we have been disappointed by his manner of treating it. Nothing new, and but little that is curious, is contained in this small neat volume. The difficulties attending this part of our history are not cleared up, nor even fully stated, by our author. No information is derived from manuscripts, to disperse the obscurity which has hitherto rested on this conspiracy, and on the means of its detection ; nor are

are the printed documents specified, which have furnished the whole of this compilation. We apprehend them to have been limited to the paper on this subject in the Harleian Miscellany, and to those epitomized by Grainger, from whom the author has freely copied.

Having intimated what we think the author should have done, it becomes us to shew what he has done. His text consists of a slight notice of the reigns of our sovereigns, from Henry VIII. to James I., and of the progress of the reformation; and some memoirs of the popish priests who were executed during the reigns of Elizabeth, and of James I., as well as of the principal persons concerned in the gunpowder plot. The notes, which form a large proportion of the book, contain catalogues of the protestant martyrs in queen Mary's reign, and of the papists executed during that of her successor; with a very long extract from Hume's history, which furnishes the only narrative of the plot that is inserted in this work.

The plates (among which ought certainly to have been a copy from the published *fac-simile* of the letter that led to the discovery) are, a frontispiece containing portraits of the principal conspirators, apparently destitute of authority; small portraits of Henry VIII. Sir Everard Digby, Ambrose Rockwood, John Grant, Francis Fisher, abettors of the conspiracy; rough prints of the house of Lords, and of Parsons, the Jesuit; and a small whole length of James I. with a vignette view of his residence at Theobald's.

This work, on the whole, is merely a compilation; and can only be of use, as it brings into one point of view, what has long since been published by various authors, relative to the gunpowder plot. We cannot, however, quit it, without expressing our wishes that the more prominent and impressive incidents in the history of our nation were compiled into a series, and treated more particularly than is convenient in general histories of England. Such a series, contained in volumes of moderate price, might offer much information, which is now scattered in bulky and expensive books. To render works of this kind complete, no opportunity of access to ms. documents should be neglected: but other sources of knowledge, which have been opened to the public, ought to be diligently traced. Such are the Saxon, Froissart's, Hall's, and Hollingshed's Chronicles, &c. the histories comprised in the great Harleian Miscellany: Sir John Fenn's Letters; Dalrymple's and Sir Simon D'Ewes' Memoirs; Lodge's Illustrations; Sydney's, Thurlow's, Whitelocke's, Lambert's, and Clarendon's State Papers; Queen Mary's papers, by Tillotson; Queen Elizabeth's Progresses; Coxe's late Memoirs of the Walpole family, &c. &c.

Art. XI. *Memoirs of the Life of Gilbert Wakefield, B. A. formerly Fellow of Jesus College, Cambridge.* 2 vols. Vol. i. written by himself; a new edition, with his latest corrections, and Notes by the editors.* To which is subjoined, an Appendix of Original Letters. Vol. ii. by the editors of the first volume; with an Appendix, consisting chiefly of Original Letters and Papers. Octavo, vol. i. pp. 560, vol. ii, pp. 532. Johnson, 1804. Price 1l. 1s.

IT cannot, we conceive, reasonably be doubted, that the first rank in utility, though perhaps not in splendor, of biographical writings, belongs to the commentaries which individuals, distinguished for talents, piety, or remarkable fortunes, have given to their contemporaries, or bequeathed to posterity, of their own affairs, and the times in which they lived. An upright mind will be more severe toward itself, more impartial in the representation of errors and faults, and more diffident in the assertion of meritorious actions, than either partizans or opponents, however cautious the former, or candid the latter, may be. The records of inspiration, in a great measure, come under this description. Who is not charmed with the generous and open simplicity, which stands, a supreme and unrivalled character, in the histories of prophets and evangelists? If the lives and confessions, even of such enemies to our divine religion, as Herbert, Rousseau, &c. had not employed their own pens, the confederate cause of christianity and true learning would have lost no little advantage. What benefits might not have been derived from biographies of Bacon, Newton, Leibnitz, Watts, or Lowth, written by themselves? We should have been taught how to study, to write, and to live. We should have learned how to estimate those minute and generally neglected circumstances, which possess an importance superior to many brilliant events; as they generally controul the will, and form the character, excite and conduct the energies of talent, and modify the effect of direct influence.

These advantages, in no small degree, if we are not greatly mistaken, will result from the work before us. Mr. Wakefield was not a man to whom mediocrity, in any sense, could be attributed. Promptitude, vigour, and fervour, marked his entire character. His understanding, powerful and comprehensive, was also distinguished by a rapidity of exercise almost bordering on intuition; a property indeed, which, we cannot but apprehend, was accessory to very unhappy effects in the formation and decision of his religious sentiments. His feelings were attuned to the highest susceptibility of attachment and aversion, indignation and tenderness, fortitude and compassion. His fire of original genius was fed by the pure and rich supplies of classical erudi-

* John Towill Rutt, and Arnold Wainewright, Esqrs.

tion, and subjected to the vigilant superintendence of an exquisite taste. Quick in apprehension and sensibility, he was no less speedy and ardent in action. What some men accomplish by continued labour and perseverance, he often effected by one animated effort: yet he was not less laborious, nor less habitually persevering, than the most tardy and plodding drudge of literature.

His heart was imbued with benevolence; and his hand knew not to spare when it enjoyed the opportunity of gratifying its kind propensities. His zeal against principles and practices, which he reprobated (whether justly or not, let the serious and impartial judge) was not always limited by the restraints of ordinary prudence; nor, we fear, was it always guided by the better dictates of rational moderation and christian meekness. His sense of integrity, justice and honour, allowed of no resort to the schemes of interest, or the too common arts of dishonest temporizing. We are sorry that impartiality compels us to except the collusion which he practised when examined for orders: a species of collusion, alas! too frequent; while very few are they, who, like Mr. Wakefield, themselves confess it to the world, as an action "utterly incapable of palliation or apology;" and who "hold it out, accordingly, to the severest reprobation of every honest reader."*

Far be it from us to extenuate the error and danger of his religious sentiments. Most thoroughly are we convinced, that the man who denies an Almighty Redeemer, a real atoning sacrifice, and a sanctifying Spirit, "forsakes his own mercy," and awfully abandons the foundation of human hope. Gratuitous assumptions of rationality and philosophy, and confident charges of absurdity and puerility, are easily made, but they alter not truth and evidence. The unchangeable glory of divine government and grace, is the rock which supports the edifice of true religion; and it will ultimately receive honour from every assault. On the infatuated assailants, however estimable otherwise, the damage must redound.

With so many proofs of ingenuousness, and such laudable diligence in the study of the sacred writings, as Mr. Wakefield evinced, how are we to account for his rejection of truths which appear to be equally obvious and important? We answer, that we conceive the work before us develops some important and powerful causes of influence and bias. When Mr. Wakefield began his theological studies, it may be reasonably doubted, whether his mind was in that reverential and humble temper, which is necessary in searching into "the deep things of God." At the same early period, it is very probable that he witnessed an

* Vol. i. p. 121.

orthodox profession only in persons who were plainly destitute of practical belief; while, in characters so distinguished as Dr. Jebb and Mr. Tyrwhitt, he was presented with an avowed preference of Socinianism. To these circumstances may be added, his warmth of temper; strong confidence in his own powers; his eager promptitude of decision; and his tenacity in maintaining his determinations:---qualities which these memoirs shew him to have possessed in a very predominant manner.

If, in spite of the pernicious tendencies of what is termed, the unitarian system, so many and resplendent excellencies adorned this distinguished and lamented man; what might not have been expected, had he enjoyed the happy effects of a purer and sounder faith? To the professors of such evangelical and scriptural purity, we are persuaded that we shall render an essential piece of service, by holding up, for their incitement and emulation, the many great and noble qualities, both of the understanding and of the heart, which displayed themselves in the subject of the memoirs before us.

In 1792, Mr. Wakefield published "*Memoirs of his own Life.*" A re-publication of this work, with many considerable improvements by himself, and with additional notes, a commodious distribution into chapters, and a large appendix by the editors, compose the first volume. It is rich in entertainment and instruction. The personal concerns of Mr. Wakefield are by no means the perpetual subject of narration. Information on many interesting topics, the facts relative to which are not commonly known, characteristic anecdotes of eminent scholars and other individuals, and public bodies, attractive to just curiosity, maxims and reflections on education, study, and morals, occupy the largest portion of these pages.

Gilbert Wakefield was born at Nottingham, in 1756. His father was rector of St. Nicholas's, in that town; but was afterwards presented to the vicarage of Kingston in Surry, with the chapelry of Richmond, where he died in 1776. Young Wakefield had the infelicity to be put under the pedagogical tuition of men faithless to their trust, or injudicious in the discharge of it. To his first Latin master, Dr. Berdmore, afterwards of the Charter-house, he protested that he owed no obligations.

At the age of nine, he was removed to the school of a worthy and scrupulous clergyman, who, "from a pure excess of conscientiousness, and a religious anxiety of doing justice to his scholars," kept them confined in his school from five in the morning till six at night, with very small intermissions for meals. On this great practical error, and on the opposite vices, the negligence, churlish severity of his former, and of a succeeding tutor, Mr.

Wakefield makes many important reflections, which merit the very serious consideration of every parent and of all concerned in the business of education.

Ardent as was his attachment to liberty, Mr. Wakefield even wished to see some efficient legal restrictions as to the qualifications of schoolmasters. Such a mode of redress is not very likely to be resorted to; and, if it were adopted, who could ensure the purity and impartiality of its operation? So long as more encouragement is given to a principal clerk, to a genteel butler, or to a fashionable dancing master, than opulent parents will offer to induce men of integrity, taste and learning, to become the preceptors of their sons; this most pernicious and prevalent plague will not be extirpated.

At last, however, our depressed aspirant to literary honours was placed under the inestimable tuition of the truly venerable and Rev. Richard Wooddeson, of Kingston-upon-Thames, the father of the late Vinerian Professor at Oxford. His affectionate and well-merited tribute to the excellence of this gentleman, cannot but be highly grateful to the survivors among the many good scholars trained by his talents and assiduity. The following anecdote is so pleasing and so truly honourable to the parties, that we cannot forbear transcribing it.

‘When I was present,’ says Mr. Wakefield, ‘a few years ago, at the sale of the great Dr. Bentley’s library, in Leicestershire, Dr. Jackson, a venerable clergyman of that county, and formerly of Magdalen College, Oxford, (who died in October 1796, aged 88) was there at the same time. On hearing him mention his college, it instantly occurred to me that he must be a contemporary with my old master at the University, and I accordingly asked him, if he remembered Mr. Wooddeson at College.’ ‘Remember him!’ said this amiable person, with eager accents and eyes sparkling with benevolence: ‘remember him! We were nearly of the same age and standing. I had a great respect for him indeed, and often visited him at Kingston. But you shall judge of my friendship and affection for his memory from a single circumstance. When his son was a candidate for the Vinerian Professorship, and the contest was likely to be severe, I came over at once from Germany, where I then was, to Oxford, merely to give my vote, and returned to the Continent immediately after the close of the election.’ A specimen of regard which very sensibly affected my feelings, and was highly honourable to both parties! Happy the one to deserve such friendship! Happy the other thus to sacrifice his own ease to the memory of a friend who was no more! Death had severed their intercourse, but not disunited their affection.’

In our opinion, the most interesting and important part of this volume, is that which comprises the author’s residence at Cambridge, with the many entertaining anecdotes and sensible reflections interwoven, by very natural and just connection, with
the

the narrative. This period, from 1772 to 1778, occupies five chapters. The student of human nature will here find well-pourtrayed many interesting features of character; and the thirsting scholar will be gratified with much excellent counsel, on the conduct of his studies, and the improvement of his opportunities. The remarks of Mr. W. on the remediable defects of the university, are temperate, judicious, and deserving of the deepest attention from the members and chiefs of the venerable Cantabrigian body. They are written, not in the unreasonable petulance of a querulous censor, but with all the affectionate respect of a dutiful and grateful son of Alma Mater. We are very glad to observe the strong disapprobation expressed against the prevailing practice of *late dinners*, 'as exceedingly prejudicial both to learning and morals.' We, also, heartily join Mr. W. in recommending 'to the serious attention of the young in particular, his three favourite maxims of Horace; nor less his illustration of them. The first is a representation of the vain and silly affectation of extolling the importance of that particular branch of learning in which we happen to delight; the second inculcates temperance; and the third early rising.

The remaining parts of this volume, contain descriptions of the author's various employments, changes and removals, at Stockport and Liverpool, Warrington and Richmond, Nottingham and Hackney; accompanied with remarkable anecdotes. The occasional theological observations, which occur principally during this part of the narrative, are, in our view, sometimes exceptionable; but they are very few. Mr. W's. ample reflections on the literary part of academical education, with a view to the exercise of the christian ministry among dissenters, are just and sound.

The letters which form the appendix to this volume, are numerous and interesting. By far the greater number of them were written by Mr. Wakefield to Dr. Gregory, the author of *Essays Historical and Moral, the Economy of Nature*, and other works. Among the rest, we find some to and from Dr. Law, late Bishop of Carlisle; Dr. Watson, the present Bishop of Llandaff; Dr. John Jebb, Dr. Enfield, &c. In the small number of theological questions and criticisms which we meet in these epistolary effusions, we perceive traces of that unhappy rashness of decision which we have noted as a quality strongly inherent in Mr. W's. mental constitution. How, else, can we account for the confounding of two passages of scripture (Gen. vi. 5. with ch. viii. 21.) and the deduction of an important inference from that confusion? How, otherwise, could a mind, so perspicacious in the detection of inconclusive argument on ordinary topics, have considered the self-repugnant

and sophistical reasonings of Dr. Taylor's book on Original Sin, to be 'evidence as clear and cogent as can be offered to the human mind!'

In that part of the work in which Mr. W. gives his descriptive catalogue of the gentlemen who were, or had been, tutors at Warrington, he observes of Dr. Taylor, that 'even the meekness of christianity itself is exhibited' in his writings; 'but he was in reality, a very peevish and angry disputant in conversation, and dictatorial even to intolerance.' So imperfect a judgement may be formed of the mildness or asperity, of an author from the correspondent quality of his writings! The soft gentleness of Dr. T's. style, and his dextrous adoption of orthodox phraseology, might both arise from the same source, the desire of disseminating socinianism in the least suspected manner.

(*To be concluded in our next.*)

Art. XII. *The Powers of Genius*. A Poem. in Three Cantos. By John Blair Linn, D. D. Small 8vo. pp. 170. Price 5s. bds. Williams and Hurst.

THE literature of America has met with a very unfavourable reception, at some of our courts of periodical criticism. It has not been duly considered, that, although, in many respects, she must now be regarded as a sister state; she is still, as to literature, in her infancy. Recently extricated from the tumult and embarrassments of a revolution, and deeply engaged from necessity in agricultural and mercantile pursuits, she has not yet had leisure or ability to patronise the exertions of indigenous genius: it is therefore illiberal to treat her rising efforts with rigour and contempt: and premature, to reproach the climate as ungenial, or the inhabitants as inadequate, to the attainment of intellectual excellence. With some indignation at such aspersions, Dr. Linn has introduced a panegyric on the statesmen, the lawyers, the divines, and the philosophers, of America; in which, under some restrictions, we are happy to acquiesce. "The fire of poetry," says he, "is kindled by our storms: amid our plains, on the banks of our waters, and on our mountains, dwells the spirit of inventive enthusiasm." p. 83. There certainly does not appear to be in the United States, any physical impediment to literary greatness; which, in fact, seems to depend principally on moral and political circumstances. In almost every part of the Northern temperate Zone, genius has alternately flourished and decayed, according to the changes of government and manners: and, from the energy which the Americans

Americans have displayed, and the freedom which they possess, there is little reason to doubt that, ere long, their country will attain as high a rank in the lettered world, as it now holds in the natural and the political.

It may not be improper to remark, that the name of Dr. Linn has become known in England, chiefly through his controversy with the late celebrated Dr. Priestley, on the characters of Socrates and Christ; and it is probably owing, in some measure, to the favourable opinion which Dr. Priestley expressed of this poem in the course of the dispute, that it has been reprinted in England.

In addition to a short preface, containing remarks on didactic poetry, and on authors of different ages who have excelled in it, Dr. Linn attempts, in "the design," to give a correct idea of genius; and agreeably to the prescriptive right of authors, extols the dignity and importance of his subject. He represents genius as a mysterious and ineffable power, or faculty, which is best known by its effects, and is more easily conceived than defined. This is also the idea conveyed at the opening of the poem; where its powers and effects are described, and it is considered as intimately allied to fancy and memory, guided by judgment, and improved by sympathy. After a description of the growth and decay of the mental powers in general, which, though judicious in itself, is rather wide of the subject; Dr. L. observes, that taste is much inferior to genius; that the greatest works have been composed without regard to the directions of *any critic*; that Milton nobly despised the rules of Aristotle; and that imposing laws on genius, is like hoppling an Arabian courser. From these, and other passages, the Dr. seems to have formed a very low idea of critics. Perhaps his feelings may have been irritated, or his apprehensions excited, by the treatment his literary countrymen have sometimes received in Europe. He introduces as peculiar favourites of genius, Shakespeare, Ercilla, Ossian, and Ariosto; of the first and greatest of whom, he speaks in raptures. An account, in which are several mistakes, is given of the *Spanish* poet, who, about the year 1560, commanded a body of troops in Arauco (not as Dr. L. calls it Auracauna), a province of Chili, and who usually employed part of the night, after a day of danger and fatigue, in composing a poem on his own exploits, which discovers great copiousness and strength of imagination. Of this poet, and his principal work, Mr. Hayley has furnished a much more ample relation, in the notes to his *Essay on Epic Poetry*. Our author is an advocate for the authenticity of Ossian, whom he introduces in the following lines p. 18.

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' Amid his native wilds and misty plains
 Sublimest Ossian pours his wizard strains.
 The voice of old revisits his dark dream,
 On his sad soul the deeds of warriors beam ;
 Alone he sits upon a distant hill,
 Beneath him falls a melancholy rill:
 His harp lies by him on the rustling grass,
 The deer before him thro' the thickets pass ;
 No hunter winds his slow and sullen horn,
 No whistling cowherd meets the breath of morn ;
 O'er the still heath the meteors dart their light,
 And round him sweep the mournful blasts of night.'

Ariosto also appears to be a great favourite with our author. It must, however, be remembered, that a mad jumble of images, or incongruous tissue of prodigies, is no criterion of genius. That *mens divini* is requisite to preserve the *ingenium* from extravagance, and the *os magna sonaturum* from bombast. In his remarks on the effect of climate, Dr. L. has not been fortunate as to the choice of examples : having only mentioned the victories of the northern nations over their degenerate neighbours. There is however some merit in the following contrast ; which, with a view of the effects of civilization, and an invocation to genius in favour of America, conclude the 1st canto, p. 24.

' Where spreads the quiet and luxuriant vale,
 For ever fann'd by Spring's ambrosial gale,
 Where over pebbles runs the limpid rill
 And woods o'ershade the wildly sloping hill ;
 There roves the swain all-gentle and serene,
 And guards his sheep while browsing on the green,
 He leads the dance by Cynthia's silver light,
 And lulls with sport the dusky ear of night ;
 Breathes from his pipe the dulcet strain of love,
 And warbles Ellen thro' the mead and grove.

' In those drear climes where scorching suns prevail,
 And fever rides the tainted burning gale ;
 Where draws the giant-snake his loathsome train,
 And poisons with his breath the yellow plain :
 There languid pleasure waves her gilded wings,
 And slothful ease the mental power unstrings.

' Where Iceland spreads her dark and frozen wild,
 On whose fell snows no sun-beam ever smil'd,
 There, in their stormy, cold, and midnight cell,
 The cheerless fishermen with stupor dwell ;
 Wrapt in their furs, they slumber life away,
 And mimic with their lamps the light of day.'

In a passage of the 2nd canto, *variegated* marble is erroneously

ously represented as being used for sculpture. As illustrations of cultivated genius, the author mentions Milton, Johnson, and Sir W. Jones. To each of these illustrious names, as well as of most others occurring in the poem, he has subjoined in the notes a biographical sketch. Genius is at length allowed to descend from the sublime to the *beautiful*, p. 36. of which we are glad to introduce the following specimen :

' Tho' Genius mostly loves some daring theme,
Yet she can warble with the tinkling stream :
Tho' her bold hand strikes the hoarse thundering strings,
Yet not the nightingale more sweetly sings,
Hush ! every sound—let not a zephyr move ;
O let me listen to those notes of love !
For tender Virgil breathes his softest strain,
And Amaryllis fills the shady plain ;
His voice of music lulls the stilly scene,
And not a whisper flits across the green.
—Thou murm'ring breeze, O bear upon thy wing
That strain which flows from Petrarch's mournful string ;
O speak those charms which Petrarch's Laura wears,
O breathe that passion which he mourn'd in tears ;—
To lone Vacluse let all the loves repair ;
And tell their sorrows to the listening air !
There oft when Cynthia threw her midnight beam
Along the banks, and o'er the silver stream,
Unhappy Petrarch wander'd thro' the vale,
Wept with the dews, and murmured with the gale !'

Genius, as displayed in works of fiction, comes next under observation. The genius of Rousseau, Fielding, Richardson, Genlis, Burney, and Radcliffe, is treated with due respect; while a just censure is passed on the indelicacy, and immorality of the first two novelists. From the last mentioned writers, Dr. Linn makes a transition to female genius, generally, in all ages and nations. This canto concludes with a sketch of the arts and sciences, considered as departments of genius—Astronomy, Chemistry, Oratory, Painting, Sculpture, Music, and Architecture. The note on Pulpit Eloquence (p. 52), contains some judicious remarks concerning the best models.

The 3rd canto, after some lines which are not very intelligible, introduces Ferdoosi, the Homer of the East, of whom an interesting account is transcribed from Sir W. Jones. As excitements of genius, the revolutions of states, the fame of past ages, and the passion of love, are enumerated. A tale, seemingly designed to illustrate the latter motive, might, we think, have been omitted without damage. Some of the best passages in this canto are the lines which follow, p. 67—69, on the

the pleasures and pains of genius; and the complaint of a distressed author on the solitary banks of the Hudson (p. 70—72.) Toward the conclusion, Dr. Linn gives a slight sketch of the progress of genius through the world; which we regret that he did not amplify. Genius is followed from Egypt, through Greece, Rome, and Florence, to England. She is then introduced on the scene, (by some verses which suddenly assume a lyric form) to give the following advice to the author's countrymen. We presume that *Columbus*, in the first line, must be a misprint for *Columbia*.

' Sons of Columbus! on whose distant land,
Peace pours her blessings from her bounteous hand;
Whose sail of Commerce spreads where Ocean roars,
And brings the tribute of a thousand shores.
O hear my voice!—my warning words attend!
The sceptre own of an immortal friend!
O! what is Virtue, cherish and pursue,
Nor lose this darling object from your view;
Your love, your soul, your whole affections, give
To him who died that rebel man might live;
O! banish hence that dark and civil rage,
The scourge and curse of this degenerate age;
Let every breast with social virtue move,
Let every bosom own a brother's love.
Crown'd by your hand, let Learning flourish here;
And, cloth'd in fogs, bid Dulness disappear;
Cherish the arts of usefulness and peace:
O! let your own *Columbia* rival *Greece*.

Thus Genius spoke—express'd a parent's prayer,
Rose on the clouds, and melted into air.'

The appendix to this poem contains some judicious illustrations of the author's ideas of genius, assisted by the maxims of Horace and Longinus; with many beautiful extracts from Hebrew poetry, from that of Homer, Shakespeare, Milton, Ossian, and Wieland; and from the prose of Milton, Barrow, Johnson, Bossuet, and Massillon. The miscellaneous poems are, "A Midnight Hymn to Deity; an Address to my Taper; a Poem of Ossian, reduced into blank verse; Ode to Hope; the Picture of Morning; and an Epistle to a Friend." The "Picture of Morning," contains some fine painting of rural scenery at sun-rise. The description would be very beautiful, but for the uniformity of cadence, a fault which is too common with our author, and which renders blank verse, in particular, heavy and insipid. Of the other compositions, the last is by far the least poetical and correct.

Dr. Linn certainly possesses a respectable talent for poetry, and the descriptive appears to be his *forte*. His versification, however,

however, bears many marks of haste, and is often deficient, either of spirit, or of melody. The rhymes in general are tolerably correct; but such as these, *ascend, descend—deride, describe*, are inexcusable. He is sometimes, but not uniformly, happy in adapting his versification to the subject.

The false grammar in the following couplet, is unaccountable in a good scholar;

‘ ——— The statuary’s arts
To the rough marble ev’ry grace imparts.’ p. 53.

The author usually blunders at the first person future, in which he substitutes, like many eminent writers of Scotland, *will* for *shall*.

His prose is in some places disfigured by a florid, or a sententious style; and at times, by an assuming and self-important tone of expression. The general appearance of the present small volume is elegant, and the vignettes are neatly executed. There are, however, several errors in the orthography and the punctuation. After so full an analysis of the work, we need scarcely add, that our readers may safely expect from it some information and considerable pleasure.

‘ *Indocti discant & ament meminisse periti.*’

We shall, therefore, close our remarks with congratulating all who unite a serious regard for Christianity, with a taste for poetry, on the acquisition of a work of so much literary merit, which is not only unexceptionable as to its moral tendency, but is evidently founded upon the genuine principles of the Gospel.

While the preceding article was at the press, we have learned, with much regret, that the pious and ingenious author has prematurely been removed from his religious and literary labours.

Art. XIII. *Modern Literature: a Novel*, in Three Volumes. By Robert Bisset, LLD. 12mo. pp. 977. Price 15s. Longman and Rees. 1804.

THE term, “Novel,” as simply indicating the newness of a work, has been applied in the course of ages, to writings of the most different kinds. In the time of Justinian, it signified a new edict. For a century past, or more, it has been restricted to a fictitious narrative of familiar life; but it includes, under that limitation, no small diversity of object and of character, and it has been employed for various and opposite purposes.

A writer, deservedly celebrated for genius and taste, has lately remarked, that fiction is always liable to misguide the inexperienced. Nothing is more just than this observation, as it applies to novels. Neither the parables of scripture, nor the fables of Esop,

Esop, though fictions, can deceive even a child. The majestic ornament of the Epopea, and the stately extravagance of romance, are adapted, rather to excite admiration, than to obtain belief: and however the vivacity of dramatic representation may aid imagination to surmount the incredulity of the understanding, the delusion fades in the perusal of a drama. It is the *Novel*, the familiar story, which, if conducted at once with simplicity and interest, most effectually imposes on the mind. At the same time, the common course of human life does not afford incidents sufficiently impressive, and rapid, for popular composition. Events must be crowded and exaggerated, in order to fascinate the attention. The most extensive knowledge of mankind, the most mature judgment, the most upright and benevolent intention, is liable, therefore, to fall into partial misrepresentations: but if the writer's *design* be to inflame the passions, and to pervert the judgment; or even, if, through *ignorance*, he misguide those whom he means to instruct; the mischief he may produce by novel-writing, is only to be calculated by the powers of his genius, or by the want of knowledge, and of established principles, in his readers.

Convinced that the habit of perusing novels, in general, tends to dissipate, and commonly to mislead the mind, we shall not frequently notice performances of this kind. When, however, they are presented in a shape so questionable, as that now before us, it seems necessary to examine whether they have, or have not, a claim to distinction and approbation. The title encouraged us to hope for literary information, and the name of the author was known to us by his biographical and historical productions: but never were our expectations more disappointed, nor our feelings more disgusted, than by the investigation of three volumes, nearly filled with incoherent tales of drunkenness, lewdness, and prophaneness.

We might indeed pass these unnoticed in the gross, and select a few passages, which, if not interesting, are unexceptionable as to their tendency, and but for the connexion by which they are polluted, might be in some measure useful. The author's political principles, as exemplified in his other works, and occasionally introduced into these volumes, appear to us to be, at once, sound and temperate. But we cannot admit of these as a palliation for the licentious tenor of his story, any more than we could accept right sentiments in religion as an excuse for immoral conduct.

That we may not be suspected of exaggeration, it seems necessary to present a sketch of the narrative we censure. The heroes of this tale are, a Mr. Hamilton, son of a Scotch officer, and of a lady whom he obtained in consequence of a drinking bout; and a Mr. O'Rourke, an Irish fidler. The moral characters of these gentlemen bear a striking resemblance. Both are hard drinkers, boxers,

boxers, seducers, and adulterers. The first becomes a hackney-writer; the other discharges the incompatible functions of a preacher and a player. One recommends, in Reviews, novels written by illiterate and profligate women, who repay him with their caresses; the other, after a course of similar gallantries, takes to the equally laudable occupations of pilfering and robbing on the highway. The chief difference consists in their respective catastrophes: the former being promoted to a seat in parliament, and an estate of 10,000*l.* per annum; while the latter is rewarded, more equitably, with a halter. Both, as usual, are married: the unfortunate hero, to a laird's daughter, whom he had previously seduced; the successful candidate for fortune and applause, to a *very amiable* young lady, who had repeatedly exposed herself to the same danger, once especially when she got tipsy at a masquerade.

We can hardly expect credit from our readers, when we inform them that this work is professedly written in the cause of virtue. The author has not indeed attempted to deduce any moral lesson from the whole: but the natural inferences from his account of manners and events, are—that virtue is a non-entity; that all pretence to religion is hypocrisy; that sensuality is universal; that drunkenness and lewdness are necessary ingredients to form a great and amiable man; and that the summit of human excellence consists in a fine person, a strong intellect, and a liberal education.

This is not the first instance in which the author has offended as a novelist, and his preface threatens that it will not be the last. His former production of this kind we have never seen; and the next we shall certainly never review. We shall be deplorably mistaken in the taste and the principles of the public, if he meet with encouragement to proceed in the same track; and as well-wishers to Dr. Bisset and to mankind, we should be glad to dissuade him from persisting in it any longer. He as grossly mistakes his own talents, as he does all moral and religious principle. He is incomparably better qualified to record facts, than to recite fictions. His history of the reign of his present Majesty, if it does not manifest profound research or acute discernment, possesses one essential merit, that of impartiality; but the very same quality, as the author has applied it to fictitious narrative, becomes preposterous and ludicrous. His impartiality, as a novelist, is displayed by the even and liberal hand with which he distributes vices to his *dramatis personæ*, whether held forth as patterns of conduct, or as objects of detestation; in exposing literature, morality, and religion, alike to general contempt; in rendering ministers of the church of England, the Dissenters, the Methodists, the Moravians, &c. equally the subjects of ridicule and execration; and finally, in pouring indiscriminate abuse on
persons

persons who are well known, whether of the most flagitious or of the most exemplary character. We are, however, far from imputing these misrepresentations to wilful falsehood. The numerous proofs of gross ignorance, especially relative to matters of a religious cast, which the author betrays, encourage us to assign to the same cause whatever is calumnious. Mischievous as his work appears to us, we do not think his design to have been malevolent.

Art. XIV. *A Tour through the British West Indies, in the Years 1802, and 1803, giving a particular Account of the Bahama Islands.* By Daniel M'Kinnen, Esq. 8vo. pp. 280. Price 4s. 6d. White. 1804.

THE author of the volume before us, states, in various instances, the increasing difficulties which attend the proprietors of West Indian estates. He seems convinced, that, in many of the islands, the cultivation of sugar, coffee, and cotton, must be given up. To the increasing value of slaves, and commodities of every kind, provisions more especially, he might have added, the exhausted state of the lands, and the frequent recurrence of European wars. The reasoning fairly deducible from the greater part of his observations on these points, is, that Indian produce may be raised much cheaper in the East than in the West; and that our American Islands will gradually decline in value, in proportion to the improvement of our extensive and fertile provinces in Asia.

Mr. M'Kinnen began his tour with a visit to Barbadoes, the most windward of all the islands, and the oldest British colony in the Atlantic Ocean; which he faithfully describes. Bridgetown, the capital, has never fully recovered from the severe blow it sustained in the tremendous hurricane of October 1780; but it is still the scene of an active commerce, and is considered as one of the healthiest spots in the West Indies. Of all our islands it is the most populous. Its situation so far to windward of the rest, renders its consequence far greater than its extent; as a fleet and army, stationed here, might reach several of the islands in a few hours, and the most remote in a very few days.

On leaving Barbadoes for Dominica our author passes in sight of St. Vincent's, Martinique, and St. Lucia, whose variegated and romantic appearances are properly noticed. The conical form of the dark woody hills of St. Lucia, contrasted with the fertile plains, deep ravines, and extinguished volcanos, of Martinique, are well described, and exhibit a true and lively picture of West Indian scenery.

Dominica, on which 250 plantations produce 4,000,000lbs. of coffee, and 3000 hogsheads of sugar annually, is next visited: and we are informed, that a few descendents of the ancient

cient Caribs still survive; but our author was not so fortunate as to meet with any of them. The greater part of Dominica consists of steep, woody mountains; and a rugged country, incapable of cultivation.

In coasting round Guadaloupe, it is observed, that it presents a melancholy and extensive view of ruined plantations. The negroes, while under the same governor, were first called to the enjoyment of freedom, and then punished for refusing to embrace slavery. "We saw on one side of the island only here and there a negroe fire and a few patches of corn, amidst extensive tracts that were once plantations, but now covered with weeds." Such were the benefits conferred by a late revolution, on one of the most valuable and flourishing of the French West Indian islands.

Antigua is next described. It is said to contain 69,000 acres, of which about one half are employed in raising sugar, &c. The frequent want of rain, by which it suffers so greatly, is justly imputed to the loss of its woods; for of all the windward islands it is now the most naked and unadorned. When speaking of St. John's, the capital, Mr. McKinnen observes, that "part of the Sunday's congregation, which is rather inclined to black than white, is composed of the children of a charity school, emanating from the bright example of the mother country, and cherishing even in the midst of slavery the spirit of an exalted faith." English harbour, a great *depôt* of naval stores, and the principal place for shelter and carenage of the king's ships, is noticed. In Antigua trial by jury was first extended to the negroes, in criminal cases; and here the pious and benevolent endeavours of the Moravians to convert them, have been duly encouraged, and crowned with extraordinary success. The population is estimated at 5000 whites, and about 4,500 negroes.

We are next presented with a concise account of Jamaica; which, considering the short time our author resided there, is satisfactory. His remarks on Kingston, the capital, and the *largest* town belonging to the English in the West Indies, are not much to the credit of its inhabitants. Like the rest, it is dirty and unpaved. It contains about 27,000 souls. Spanish Town, the seat of government, is noticed as having been founded by Diego, the son of Columbus, in 1502; and its church contains some remarkable epitaphs. This is the *oldest* town in the British West Indies. The French emigrants from St. Domingo have greatly increased the number of coffee plantations on the ascent to the Blue Mountains. In 1802, the quantity exported of this article, was 18,000,000lbs. Beside so great a quantity of coffee, 150,000 hogsheads of sugar, 47,000 puncheons of rum, and many other valuable articles, are annually exported to Europe.

From Jamaica Mr. McKinnen sailed to the Bahama Islands; which

which he describes in a pleasing and animated style, and we have reason to think, with a scrupulous regard to truth. To this part of his account, as having most novelty, a more particular attention is due. Why these islands, numerous and extensive as they are, were not cultivated at an early period, reasons are assigned which, however, we cannot transcribe. This was the first land discovered by Columbus in the new world, and at that time was filled with inhabitants, who hailed his arrival with joy and hospitality; but the islands were in a few years completely depopulated by the Spaniards; and remained in a state of desolation till the conclusion of the American war, when many of the distressed royalists sought a refuge upon them, and procured by activity and industry a precarious subsistence. Their produce consists of cotton, salt, turtle, dying-woods, and mahogany. Hundreds of the inhabitants are also employed as wreckers; that is, in watching for numerous wrecks of ships, and sometimes affording relief to those unfortunate beings who are every year cast away among the dangerous reefs and shoals that surround them. It is with concern we observe, that partly owing to the seasons, and partly to the sterility of the lands occupied in raising cotton, the prospects of advantage from that article are extremely discouraging.

In chapter 6th is an account of Turk's Island, and the process of making salt, in vast quantities, by the heat of the sun. In chapter 10th, Crooked Island is described. Seventeen years ago it was entirely a desert; at present it contains 40 plantations, 100 negroes, and between two and three thousand acres of cotton-fields: but a deep regret is expressed by our author, that many of the planters are sinking into ruin, in consequence of unfavourable seasons, droughts, cold winds, and a soil which seems obstinately to refuse itself to exotics, in despite of human industry. In a subsequent part of the work, we observe strongly recommended, the use of manure, prepared of sea shells and other calcareous substances, with which the Bahama islands abound; and we are surprised this has not been more generally practised. The *canella alba*, or wild cinnamon, is a native of these islands, also two species of bark, partaking of the nature of the cortex of Peru, viz. *Croton Cascarilla*, and *Croton Eleutheria*. Among other discouraging circumstances, it appears that, the plantations are annoyed by an insect called the *Chenille* (caterpillar) and also the red bug, which stains the cotton so much as to render it of little or no value. One hundred and twenty pounds of cotton, is considered as a good crop on one acre. At Long Island, another of the Bahamas, extending nearly 100 miles, and mostly peopled with loyalists from America, many of the cotton plantations are already given up; and more are likely to be so. The Exumas, two other islands in this group, are in similar circumstances. In chapter 18th, is an interesting account of St. Salvador, and
of

A narrative is introduced, toward the close of this work, of the brutal manners, and ferocious exploits of *Blackbeard the Pirate*, which gives rise to agreeable reflections on the contrast of the former inhabitants of the Bahamas, with their present peaceable and industrious possessors. The author carefully, and we think judiciously, avoids entering into any discussion relative to the present state of the fortifications at New Providence; and hints but distantly at the great importance of that island, in the event of a war with Spain. Of this, we have good reasons to believe government is well convinced, and that the object is not overlooked at the present crisis. To persons who are desirous of perusing a well-written account, which is interesting without minuteness, we can safely recommend Mr. M'Kinnen's brief description of his tour. We observe, that the remarks are lively, the style clear and perspicuous, and the sentiments of the author generally solid and judicious. It may be read with pleasure, as the work of a man of observation, by general readers, as well as by those who are more particularly interested in the present state and future welfare of the West-Indian and Bahama Islands. If we are obliged reluctantly to point out what we conceive to be a defect on the whole, it is, that the author seems to avoid entering into the moral and religious character of the West-Indians, and the present situation and real condition of the negroes. It is evident, that he had opportunities of doing so, and that he is possessed of adequate good sense and feeling; but we must not expect in every traveller to find a Howard—nor in every writer the spirit of a *philosopher*.

A FONDNESS for war may be regarded as the most absurd and most mischievous species of insanity. Yet so great is the depravity

depravity of mankind, that this deplorable evil may become indispensable, not merely as a scourge in the hand of God, but a mean of defence in the hand of man. Where such necessity exists, it calls for national contrition and humiliation, that so dire a judgment may be averted. Where it does not exist, war is not only the chief of miseries, but the chief of crimes.

When the benign influence of Christianity shall become universal and complete, "Nations shall learn war no more." In the mean time, it diminishes evils which cannot be prevented. The horrors attending the fall of the Roman Empire, must, apparently, have been ten-fold more than they were, had not the Gothic and Vandalic tribes assumed a christian profession, previous to their irruption. The manner in which war is now conducted, among Heathen, and even among Mahometan nations, is such as should excite our thankfulness for the degree in which Christianity mitigates its effects in Europe. The exceptions that may be deduced from the consequences of blind and furious bigotry, which is the reverse of the religion of Christ; or from the transports of civil discord; do not invalidate this general observation. The conduct of those who have renounced a christian profession, tends to its confirmation.

Our own country is, at the present crisis, in a state that demands the most serious attention. Menaced by our rival neighbours, with an inundation of veteran troops accustomed to victory, we ought to leave no means unemployed for our defence. Happily we are better prepared to repel invasion, however formidable, than any nation which history represents to have been subjugated. Human courage and foresight are to be exerted (and never were they more requisite) in a dependance on Him, "by whom kings reign, and princes administer justice."

Of the valour of our countrymen, in such circumstances, we cannot doubt. The object of Col. Macdonald, in his translation and introduction of the work before us, is to direct their bravery in the most effectual manner, and to combine it with suitable precaution. For this purpose, he had previously translated a treatise on the tactics and discipline of the French army; adopting the wise maxim, *fas est et ab hoste doceri*. For these exertions, he has received the thanks of His Royal Highness the Commander-in-chief; and he deserves those of his country.

His introduction, of fifty-six pages, may be termed a military and patriotic rhapsody. It contains many useful hints, but is too desultory to admit of analysis. General Wimpffen's address to his sons, prefixed to his instructions, presents him to the reader in so amiable a light, that we cannot refrain from extracting the last paragraph, p. 60.

'My sons ought, then, at an early period, to obtain that knowledge, and to cultivate those virtues necessary for the station they occupy; and

to have it strongly impressed on their minds, that the more elevated their military rank is, so much the more are they exposed to the critical observation of those who are placed under them; who readily perceive, and mark any failure in the conduct of their superiors. Every unworthy action being, thus, always noted, the wisest course they can pursue, to avoid censure and degradation, is to conduct themselves irreproachably, not only in war, but at all other times, in the general transactions of life. My sons will reflect, that though they may impose silence on many under their command, who may be influenced by a temporary dread of their power, yet the time may arrive, when that power will terminate, and when their actions will be exposed in the worst possible light in which malignity can place them. They must learn to know, that since weakness in the conduct of human affairs must necessarily produce war, it ought to be carried on with magnanimity. They must be contented after a victory, to have surpassed the vanquished in valour; and they must exceed them, also, in every species of heroism. Finally, they ought to recollect, that harsh, hard-hearted, wicked, dissipated, and ill-bred characters, are always detested by those whose conduct is marked by generosity and goodness; and even by those very persons who have appeared for a time, to participate in their vices*.

The instructions are divided into twenty chapters, of which we subjoin the leading subjects, that our numerous military compatriots may judge for themselves, of the information to be derived from this volume.

Duties of vedettes (light-flanking parties) by day and night—advanced guards—reconnoitering, covering, and foraging detachments—encampments—convoys—attack of a battalion, a column, lines, and retrenchments—passing defilés—surprise of a town, or of an army; and means of guarding against it—constitution, service, and requisites of an army—its assembly, and marches—defensive and offensive war—the great battles which, alone, decide the fate of empires.

From the commencement of the last chapter, we extract the introductory observation, as being of general importance, p. 125.

‘As one single battle fought by the two leading armies often decides the destiny of an empire, the result involving such an object ought not to be hazarded but with a great superiority of numbers, and a superior description of troops in the highest possible discipline. In no case should an event of such magnitude be committed to the chance of one great

* If the just sense of honour, and rectitude of moral principle, evinced in General Wimpffen's paternal admonition to his sons, had characterized certain of the French generals; during the revolutionary war, cruelty, rapacity, and crimes unknown under the old régime, would not have brought indelible disgrace on the French nation, and added to the numerous catalogue of horrors, unequalled in any revolution recorded in history. *Translator.*

battle, but when it appears decided and clear, that the advantages that may be hoped to arise from gaining the battle, will infinitely counter-balance the disadvantages to be dreaded by losing the day, from a general defeat.'

We strongly recommend the whole of this work to the attention of those among our readers who may be engaged in the defence of our country; as it contains very useful instructions for all ranks of the military, in numerous circumstances to which they are mostly liable. While we doubt of the enemy's perseverance in so unpromising an attempt as that of conquering this country, nothing is so likely to deter him from the experiment, as our formidable preparations for resistance. If, notwithstanding, the French should ever land in force on the British coast, uninformed and undisciplined courage, would prove inadequate to prevent them from accomplishing immense mischief, before they could be exterminated. It therefore becomes every officer, nay every private who has the capacity, to know, beforehand, the utmost of his danger, and of his duty.

Art. XVI. *The Limit to our Enquiries, with respect to the Nature and Attributes of the Deity*; a Sermon, preached before the University of Cambridge on Commencement Sunday, July 1, 1804. By George Law, D.D. Prebendary of Carlisle. Quarto, pp. 38, price 1s. 6d. Faulder. 1804.

THE design of Dr. Law, in this discourse, is to dissuade his hearers from "too curious an investigation of subjects which human reason in vain attempts to explore. Of this nature are many of the speculations which relate to the essence and attributes of the Deity. In these pursuits the limit of human knowledge is soon attained. When we would urge our researches further, doubts and darkness intercept our view: nor can any efforts of genius and learning advance a single step beyond the revealed will of God." This general observation he illustrates by three examples, drawn from the dictates of Scripture, concerning the influence and operations of the Holy Spirit; the consistency of the liberty of man with the foreknowledge of God: and, the doctrine of the Trinity.

The two passages adduced in support of the doctrine of the influences of the Holy Spirit, namely, John xiv. 16. and Matt. xxviii. 20, are not the most happily chosen. The enemies of this doctrine would with much plausibility argue, that these promises are not made to all believers: and its friends would rest it chiefly upon other proofs. Mr. Overton and his brethren would likewise say, that Dr. Law had stopped very far short of the doctrine of the sacred Scripture, and of the church of England on this subject.

On the question, of the freedom of the will, Dr. Law argues strenuously against those who deny it: and here we imagine he will have the generality of readers on his side; for he does the Calvinists injustice when he represents them as enemies of the doctrine. The sentiments of

a great

A great majority of the Calvinists of the present day, will be found in Jonathan Edwards's *Treatise on the Freedom of the Will*. Every candid and attentive reader will there find that Mr. E. is as earnest an advocate for the doctrine as Dr. Law: and he represents the denial of the freedom of the will as an absurdity. The question at issue between Dr. Law and the Calvinists, is, "wherein does the freedom of the will consist?" Dr. Law seems to say, "in its self-determining power:" Mr. E. in its acting without compulsion, and chusing or refusing, according to the strength or weakness of the motives presented to it. This is the system which Dr. Law should have attacked and confuted. In the note at the end of the sermon, Dr. Law introduces a quotation from Edwards, which, however, he does not appear to have understood, as he introduces it for a purpose opposite to its meaning. He is the more inexcusable in attributing to him and the Calvinists, sentiments which they do not hold. Of late we have observed in gentlemen of Dr. Law's sentiments, a disposition to load calvinism with every opprobrium, and to look down on it with sovereign contempt. But if they would peruse Edwards on the *Freedom of the Will*, and his book on *Original Sin*, with fairness and candour, they would be constrained to admit, that the Calvinists have a great deal to say for themselves. These two books of Edwards's have been in the world half a century, without an answer: it is, therefore, certainly, full time for the champions of the opposite system to sit down and confute them. The man who shall do it to the satisfaction of impartial believers, will be entitled to the highest honours which the republic of letters can bestow.

On the third head there is some masterly and ingenious reasoning. The conclusion is peculiarly apposite: but want of room compels us to omit it. The discourse is, on the whole, ably and well composed.

Art. XVII. *A Sermon preached at the Parish Church of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, on Tuesday in Whitsun-week, May 22, 1804, before the Society for Missions to Africa and the East, instituted by Members of the established Church, by the Rev. Thomas Biddulph, M. A. Minister of St. James's Bristol, and Chaplain to the Right Hon. the Dowager Lady Bagot. Also the report of the Committee, &c. pp. 90. Price 2s. Seeley. 1804.*

WE are exceedingly delighted to see a number of our clergy employed in a way so analogous to their office. The reformation of the human race is their great object: and true christian charity, while it begins at home, will, as it does here, end abroad. Some of the best friends of the church of England have of late felt extreme uneasiness at seeing so many members of the sacred profession invading the employments of the country gentleman, and mingling with the landed interest in almost every kind of secular business. The degradation of the clerical character, which implies the loss of its respectability among the people as ministers of Christ, we perceive with grief will be the consequence. Were but the spirit of the good men engaged in this Missionary work more generally diffused, with what veneration would the clergy be regarded: how great would be their influence over the people of their charge; and the salutary effects of that influence in the reformation of their lives and conduct!

This Society, entitled "the Society for Missions to Africa and the East," was instituted about four years ago. It is composed of members of the established church, both clergy and laity. They have an annual meeting in London, at which a sermon is preached; a report made of the plans and proceedings of the Society; missionary intelligence detailed; subscriptions received, &c. The sermon last year was preached by Mr. Biddulph, a worthy clergyman of Bristol, from Matt. vii. 12. (and an excellent one it is), in which he pleads the cause of missions with great ingenuity and force of argument, and with a devout and christian spirit. The report is well drawn up, and highly interesting. Two Missionaries are already gone out from this Society to the Susoo country near Sierra Leone; and four more are receiving education at a seminary in Berlin, with a view to the same field of labour. The instructions given to the Missionaries who are gone out, are both judicious and scriptural. The Society purposes in the progress of the institution, to extend their missions to Asia, and make the extensive countries of the East the scene of their evangelical labours. We cordially wish them, and all who are engaged in the same work, persevering diligence, increasing zeal, and eminent success.

Art. XVIII. *A compendious History of England*, from the Invasion of the Romans to the Peace with France in 1802: with thirty-two cuts of all the Kings and Queens who have reigned since the Conquest. pp. 274. Price 2s. 6d. bound.

THIS little book may be justly considered as a miniature picture of English History, preserving a due symmetry in the prominent features, and giving a tolerably correct likeness of the whole.

It has long been, for the greater part, in the hands of children, whom, if it does not fully inform, it will in no respect essentially mislead. It is remarkable that the author of the Continuation to the present time, has passed without notice the loss of Italy by the French, and their recovery of it by the celebrated battle of Marengo.

The wood-cuts are neatly executed, by Bewick; and at the bottom of each are four lines in verse, adapted to convey a succinct idea of the general character of the sovereign, and the complexion of the times in which he reigned.

M A P S.

Art. XIX. *A Map of Europe*, in which are delineated its grand modern divisions, as well as partitions into inferior States, Governments, &c. Six Sheets, Price 1l. 6s. Faden. 1804.

THE value of new geographical delineations of the civilized parts of the world, and especially of Europe, is enhanced not only by the important political changes which have recently occurred, but by the more certain and permanent advantages which have been supplied by scientific skill and exertion. The present work which occupies six sheets of

of Colombier paper, and is so coloured as to distinguish the possessions of each government however detached, not only exhibits a beautiful and elegant view of Europe in its present state, but has evidently been constructed with great research and accuracy.

For the various countries we find the following valuable materials have been used: Erichsen's Map of Iceland; Pontoppidan's of Norway; Baron Hermelin's, and De la Rochette's of Sweden; the Maps of Denmark, and of the Russian Empire, from the latest authorities published by the Academies of Sciences at Copenhagen and Petersburg; the Russian Maps, and Zannoni's (in twenty-five sheets) of the provinces which once formed Poland; the Maps of the Academy of Sciences at Berlin, of the Prussian Dominions; Chauchard's, and the best provincial Maps of Germany; Müller's of Bohemia and Hungary, with Schmetten's and Gussefeld's, of the former, and Lipsky's and Bogdewick's, of the latter; Zannoni's, De la Rochette's, and Kauffer's (M.S.) of the different parts of Turkey; a recent Map, and Tofino's Maritime Atlas, of Spain; De la Rochette's of Portugal.

The whole is founded upon, or corrected by, good astronomical observations, inserted in the *Connoissance des Temps*, and in Zach's *Geographical Ephemeris*. The Trigonometrical Surveys carried on in France by Cassini, and other members of the Academy of Sciences at Paris; and in England by the late General Roy, and Lieut. Col. Mudge, under the direction of the Board of Ordnance, have contributed to render these parts of the map peculiarly accurate. Of the latter magnificent national work, we hope to give an account in our next Number. It has already been applied to the correction and completion of the topography of Kent and part of Essex, in a Map published by Mr. Faden in 1802, and we are glad to learn that the whole of the latter county, with parts of Herts and Suffolk, will be very shortly presented to the public, with similar advantages. The northern parts of England are still chiefly dependent on the accuracy of county-surveyors. Ainslie's Map of Scotland, in nine sheets, and the Maps of Ireland by Dr. Beaufort and Capt. Taylor, have been used in the present work for those parts of the United Kingdom.

This map of Europe is adapted to the conical projection, which admits of all the meridional lines being straight, all the latitudinal parallel, and all their intersections rectangular. It approaches nearer than any other mode of projection, on a plane to the real figure of the countries on the Globe, and is therefore best for any extent that does not include the Equator. Each degree is distinguished by a line, and the scale is $1\frac{1}{2}$ inch to a degree of latitude, which is, we believe, the largest extant to any Map of Europe. The style in which the work is engraved, resembles that of D'Anville's Maps, rather than those of more modern date, and the names of places are consequently more distinct. The only defect we have observed is trifling, and relates merely to the false idea that might be conveyed of the comparative size of towns, as distinguished by Roman or Italic characters. Thus, Buckingham appears on this Map to be a more considerable place than Aylesbury, and Windsor than Reading.

Art,

Art. XX. *A Map of America*. By A. Arrowsmith. 1804. Four Sheets, price 1l. 1s.

THE projection of this map is what has been termed the globular, in which the longitudes and latitudes on the great circles are throughout equal, and consequently the contraction of the central parts of the map, compared with its extremities, is wholly prevented in the longitude, and as much avoided in the latitude, as is possible in the delineation of a hemisphere. The scale is of 10 deg. to 3 inches, on the equator and middle meridian.

The progress of geographical knowledge, respecting North America, both as to its interior and its western coast, has been great during the last thirty years. So little was the former known at the close of the American war, that the boundary between the United States and the remaining British territory was expected to meet the Mississippi in a latitude higher by 184 geographical miles than the head of that river.

In 1794, Mr. Arrowsmith published a pamphlet, intitled the Result of Astronomical Observations made in the interior parts of North America, in which the positions of places were corrected to that date. The observations of Messrs. Thomson and Ellicot, and the western journey of Sir Alexander Mackenzie, have since afforded increasing information on this subject. Very important corrections have been made in the coasts and channels of Florida and Mexico, the English charts of the former, and the Spanish charts of the latter, having hitherto contained dangerous errors. Considerable alterations are likewise made in Davis's Streight; but Baffin's Bay, though originally of very dubious authority, and rendered very improbable by Hearne's and Mackenzie's journeys, and the maritime discoveries of the north-western extremity of America, is still suffered to retain its place. The longitude of Quebec is rectified, and the country westward of it greatly improved from a manuscript map of Mr. Thompson in 1798. Spanish America has been adjusted by the observations of Malespina, and by Almedilla's, and other recent Spanish maps; and the coasts of Brazil and Guyana, from manuscripts. These, as well as other unpublished documents, will be highly acceptable on a larger scale than that of the present general map, which is inadequate to the advantages that might be derived from the details they furnish. We are very glad to learn, that Mr. Arrowsmith proposes to publish them separately; as also the astronomical observations made in the interior of North America since 1794, and Remarks on the Gulf Stream and Windward Currents of the West Indies.

CHARTS.

Art. XXI. *A Chart of the English Channel*, extending from Dover to the Isles of Scilly, and from Calais to the Bay of Brest, to which are added, the South part of the North Sea, with the entrance of the Thames, also the Coasts of Zealand and Flanders, likewise the Bristol and St. George's Channels, with the Coast of Ireland from the Har-
bour

bour of Wexford to the River Shannon. By Joseph Foss Dessiou, Master in the Royal Navy. Price 10s. 6d. Three Sheets. Faden, 1804.

THE scene of this Mercator's Chart is at the present crisis peculiarly interesting both to the English and French nations. Hence the latter are continually publishing maps of the British coast: but it is of much greater importance, that our navy, which occupies the whole of these narrow seas, should be furnished with accurate charts of the coasts which they alternately approach. To all who desire to form a clear idea of the situations of our squadrons, and the manœuvres of the enemy, this publication is valuable. Every advantage has been taken in its construction of Lieut. Col. Mudge's trigonometrical survey on the southern and eastern coasts of England, and of the hydrographical survey of the coasts of Flanders and France, lately published by the French *Dépôt de la Marine*. The bay of Brest is delineated from a survey taken by captain (now rear-admiral) J. Knight, of the royal navy, by order of Earl St. Vincent. A table of the variation of the needle west of due north, deduced from recent observations, at various stations on the coasts, with the authorities assigned, is inserted on the chart. It appears to increase about 1 deg. in six years: and as reduced to 1804, the greatest is at Cork, 28 deg. 10 min. the least at the Western Scheld, 22 deg. 30 min.

The scale is four inches to a degree of longitude on Mercator's projection, which is answerable to the general purposes for which this chart is intended. Hence accuracy and clearness, rather than fullness or minuteness, appear to have been aimed at in its construction.

Art. XXII. *A New Chart of the Red Sea, or Arabian Gulf.* By Sir Home Popham, K. M. F. R. S. commanding his Majesty's Naval Force on that Station, in the Years 1801, 1802. Price 16s. Faden, 1804.

THE intricacy and dangers of navigation in the Red Sea have been formidably represented by travellers, and while Niebuhr and Bruce have contributed to enlarge our knowledge of its different coasts, they, as landmen, added little to the nautical information that was desirable. Hence Sir H. Popham has rendered an important service to his country and to the world, by availing himself of the opportunity his station afforded him, to ascertain with accuracy the longitude of the principal ports, and to trace the islands and principal shoals of this navigation. The track of his own ship, the *Romney*, is marked throughout the Gulf. Plans of the harbour of Judda, Tor, and Suez; of Mocha Road; the Bay at the back of Aden; and the Straits of Jubal, and Babelmandel, with several views, are inserted on the chart, on which also is given a concise account of the survey. Although far from affording a full and perfect map of the Arabic Gulf, it supplies much important information, and may serve every essential purpose of navigators. The scale is three inches to 1 deg. of longitude on Mercator's projection, and the chart occupies two sheets of atlas paper lengthwise.

FOREIGN

FOREIGN LITERATURE.

For JANUARY, 1805.

Art. XXIII.

GERMANY.

WE have been favoured by a learned and pious Correspondent, with a very interesting account, of the literary contest which has for a considerable time past, been maintained in Germany, between the friends and the opposers of Christianity. The importance of the subject, and the very imperfect knowledge which hitherto has been obtained of it in our country, induce us to present this statement to our readers, in the form in which we received it; pledging our own credit on the general accuracy of the representation.

I Apprehend, there has hardly been a period since the first establishment of Christianity, in which such a multitude of different and opposite opinions, on matters of religion in general, and on the Christian system in particular, has existed, as in this portentous age. It is true, errors have prevailed, more or less, in every period of the Church; yet, I am inclined to think, that our day exceeds them all. Often I am forcibly struck by that passage, in the cixth Psalm, "It is time for thee, Lord, to work, for they have made void thy law." Though there is a vast difference among those, who seem to pursue the same in the main road, yet the modern Philosophers and Divines, in Germany, and in other parts of the Continent, apparently divide into three principal classes.

I. There is a party that rejects all revelation, and regards the religion of the Bible as a system of ignorance, fanaticism, and fraud. Writers of this class treat the Prophets, the Apostles, and our blessed Lord himself, as enthusiasts, or as wilful deceivers; they reject all the signs and wonders of the Old Testament, the miracles of our Saviour, and even the historical facts of his resurrection, ascension, &c. as mere fables; or, at least, they deny them to be the effects of any supernatural power. They admit nothing in the Bible, that does not accord to the dictates of Reason, which they represent as the only competent tribunal. This party, which is neither inconsiderable in numbers, nor destitute of able and learned advocates, affects what they call a *superior criticism*; attempting, by a perversion of Oriental languages, of history and antiquity, of ancient and modern philosophy, to destroy the foundation of a Christian's faith and hope, and to establish their own systems. In these, however, they widely vary; and frequently oppose each other in the most severe and sarcastic style. There are some, who have even publicly abjured Christianity, and incline toward atheistical principles. This is evident from a recent work, entitled, *What is Religion? and what alone can it be?* Zerbst, 1803. Another which contains a most shameful attack on all revealed religion, intituled, "Cœlestialion, or substance and value of natural religion compared with the revealed religion of the Bible." Wolfenbuttel, 1803: and Mr. Fichte, one of the most celebrated modern philosophers, has thus expressed himself: "*Deum non esse ὑποστατικόν aliquod, seu substantiam, sed intelligendum esse eo nomine ordinem mundi moralem; cujus non sit, quod rationem aut causam aliquam quæras, Deumque adeo non esse, nisi in conscientia nostra morali.*" i. e. "That God is not any ὑποστατικόν, (existence) or substance, but that the moral order of the world is

to be understood by *that name*; and that no reason or cause of this order need be sought for: therefore, that God is *not*, except in our moral consciousness." The same philosopher has ventured, in his "Appeal to the Public," to call the God of the Christians an idol, because he is regarded as the Creator and Governor of the world.—There are even some Professors of Divinity, who have advanced pretty far in similar assertions. The Rev. D. Paulus, Professor of Theology, in the newly established Protestant University in Würzburg, (Bavarian Electorate), began, a short time since, to publish a *Commentary on the New Testament*, in which he exerts himself to the utmost, to reduce every miracle, performed by our Lord and his Apostles, to merely natural circumstances. Another modern writer of this kind is Doctor Thiefs, Theological Professor in the University of Kiel, who, while he expresses some respect for the character and beneficent actions of Christ, openly denies all the distinguishing doctrines of Christianity, and endeavours to prove, that Christ did not expire on the Cross, but merely fainted, and therefore could not be raised from the dead; that neither did he ascend to heaven, but secretly withdrew himself from the sight of his disciples, and privately died in some retired place. Many similar things are brought forward in his famous work, intitled, *A devotional Treatise for enlightened Christians!* (Leipzig and Gira, 1797, 2 vols.)

There is a second party, that allows of revealed religion; often, however, taking the term Revelation in a sense different from that, in which it has usually been accepted; representing the Christian system as far preferable to all other systems, that have made pretensions to Revelation; speaking of Christ in the highest terms of praise, and applauding the moral excellency of his doctrine, and the superior worth of his character; but asserting on the other hand, that Christ, as well as his Apostles, having frequently accommodated themselves to the erroneous views and opinions of that age and people, their doctrine ought to be purified from such errors. Of the grand and fundamental principles of the Divinity of our blessed Lord, his atonement, and the operations of the Spirit of God—they either affirm that these are not contained in the Bible, as hitherto has been supposed; or, if they allow them to be found in the Scriptures, they consider them as notions, which, being in contradiction to reason, ought not to be approved. Opinions to this effect, and others of a similar nature, may be met with in many doctrinal and expository writings, as well as in the Reviews of the present day.

But there remains also a large party, which most conscientiously reveres the Bible as a divine Revelation, receiving it, not as the word of men, but as it is in truth, the word of God. Writers of this description consider the Holy Scriptures as the only standard and criterion of sound doctrine and practice; and they contend for the faith, as delivered unto them by the Prophets and Apostles, and sealed by the blood of so many thousand Martyrs. They have written, and continue to write, many excellent works, both learned and popular, in defence of Christianity; and, by a chain of solid and demonstrative arguments, prove the supreme Divinity of our adorable Lord and Master. They treat with reverence the great and mysterious work of Redemption, wrought by his perfect obedience, and meritorious sufferings and death upon the Cross. Deeply sensible of the frailty, weakness and depravity of human nature, they rejoice in Him, who is the way, and the truth and the life; who

they receive Him as of God made unto us wisdom, and righteousness, and sanctification and redemption; they firmly hold the doctrine of justification by faith, but as strongly insist upon the necessity of good works, as fruits and evidences of a living faith: and, generally speaking, they are cordially attached to, and acquiesce in, those doctrines and articles, laid down and solemnly professed by the Protestant Reformers; though they are far from anxiously adhering to every single expression or exposition of theirs, but liberally adopt the real improvements, which have been made since their time in different branches of theological learning.

Give me leave to add some of the names and works of a few very respectable Divines of this latter description.

1. Franz Von Reinhardt, D. D. first Chaplain to the Electoral Court of Saxony, Member of the Supreme Consistory, &c. His *Public Lectures on the Christian System of Faith*. (Amberg and Sulzberg, 1801); his *Christian System of Morality*; and his printed *Sermons*, are allowed, even by his antagonists, to be excellent productions of a most able literary character. Indeed, his *Sermons* are considered as master-pieces of noble eloquence, and as a kind of standard of composition for the pulpit. His works have very much strengthened the hands of serious believers. A Sermon of his, preached at the anniversary of the Reformation, on Romans iii. 23—25. obtained particular celebrity. No single Sermon has produced a stronger sensation on the minds of the different parties; or has been the occasion of so many books and pamphlets.

2. Gottlob Christian Storr, D. D. first Chaplain to the Elector of Würtemberg; is particularly eminent for his exegetical labours. His Latin work, *Doctrinæ Christianæ pars Theoretica, e sacris Literis repetita* (Stuttgart, 1793), has been lately translated into German; and augmented with many literary annotations, by the Rev. C. Ch. Flatt, M. A. Stuttgart, 1803.

3. D. Flatt, Professor in the University of Tübingen, is both an acute Philosopher and an eminent Divine, known by several philosophical and theological writings (*Commentatio de Deitate Christi*, &c.) but chiefly as Editor of the Magazine of Christian doctrine and practice, which is still periodically published.

4. M. Hermes, member of the Supreme Ecclesiastical Council at Berlin, has written excellent *Letters on the doctrinal System of the Protestants*; and a valuable work, intitled, *Explanation of the Revelation of St. John*. He is also about to publish a volume of *Sermons on the Gospels*, appointed for all Sundays and Festivals in the whole year.

5. The Rev. Mr. Kæppen, whose principal work is intitled, *The Bible, a work of Divine Wisdom*, in 2 volumes.

6. The Right Reverend Bishop Ball, of Copenhagen, in his excellent periodical work, intitled, "*The Bible its own Defence*," has refuted many objections, started against the religion of the Scriptures.

7. The Rev. M. Knapp, D. D. Professor of Divinity in the University of Halle, in Saxony, has published a work, intitled, *Programma de Spiritu Sancto, et Christo paracletis*.

8. The Rev. M. Ewald, D. D. one of the principal Clergymen in the city of Bremen, is the author of an excellent Treatise on the exalted Dignity of Christ (Hanover, 1798); and is likewise Editor of a periodical work.

9. The

9. The Rev. Mr. Hess, Antistes of the Clergy in Zurich, who was united with the late celebrated J. C. Lavater, was, and continues to be, a very solid and steady advocate for the dignity of the person, the work, and the kingdom of Christ.

10. Professor Young, late of Marburg, now of Heidelberg, though not a Divine by profession, stands forward as one of the boldest opposers of the fashionable Anti-christian principles. His popular work, intitled, *Der Graue Mann* (the Grey-headed Man,) is eagerly read by a considerable part of the German religious public.

I could name many excellent characters of similar principles; but let these suffice to shew, that though there be numbers, who oppose the Biblical System, yet it is still embraced, supported, and defended, by men of eminent talents, learning and rank.

Art. XXIV.

SWEDEN.

Literature, in this country, must as yet be regarded as in a state of infancy; but it affords a promise of rapid growth. About 300 Academical Dissertations are annually published. Beside these, translations, and brief essays, we think that hardly more than 100 books have been printed during the last year in Sweden. From among these we select a few, some account of which may not be uninteresting to our readers.

Svensk Botanik, or Swedish Botany, Stockholm.—This work, of which upwards of 30 numbers are printed, is intended to comprise all plants, herbs, and flowers, that grow in *Sweden, Finland, and Lapland*. It is published periodically, with a coloured plate to each number, and at a very moderate price. To recommend it more generally to the lovers of this science in England, we need only say, that the first Botanists of Sweden, *Schwarz, Quenzel, &c.* are the Editors.

Collection des Ecrits Politiques, Litteraires, & Dramatiques, de Gustave III. Roi de Suede; suivie de sa Correspondance. Stockholm, 1803. Works and Correspondence of Gustavus III.

This publication will appear to the lovers of belles lettres very interesting, as it forms a memorial of the Monarch, whose taste and genius restored the literature of his country. Only two volumes of his works are as yet printed: two more, we understand, may be shortly expected to appear.

Beskrifning öfver Staden Fahlun och Stora Kopparbergs Grufvan. A Description of the City of Fahlun, and the Mine of the great Copper-Mountain; with Engravings, by Charles Linderberg. Lieutenant in the Army. Fahlun, 1803.

This book will be found an excellent companion by every one who visits the celebrated place it describes, (the deepest and oldest mine in the North of Europe), and should be perused before the traveller undertakes his subterranean walks. The different views and plates, designed by the author, prove him to be an artist of no inconsiderable merit.

Försök till Metriska Öfversättningar från Forntidens Skalder. An Essay on Metrical Versions of the antient Poets, by G. Regner. Stockholm.

The

The author begins his work with a general dissertation on the subject, in which he points out the advantages of metrical translations, lays down rules for this kind of versification (which he founds on the doctrine of accentuation *), and explains by examples in Swedish verse, the different kinds of metres and stanzas that occur in the works of the ancient poets, from which the present translations are made. The specimens of Greek poetry, introduced in this work, are select passages of *Homer*, *Sappho*, *Anacreon*, *Theocritus*, *Bion*, *Moschus* & *Musæus*; and of the Latin, *Catullus*, *Virgil*, *Tibullus*, *Propertius*, *Horace* and *Ovid*. Mr. R. in a very concise manner, describes the period, the writings, and the characteristic manner of each author.

Samlaren i Ekonomiska ämnen.—A Collection of Economical Tracts, Stockholm.

The first volume of this periodical publication appeared early in 1804. It touches on various subjects, all calculated to be practically useful. "*What materials may be substituted for common manure*;" "*How Hops should be planted*;" "*How bleaching is best done*:" together with *A new method of smelting iron*, (with a plate) are among the first subjects examined.

Vol. II. describes, among other things, a new-invented *DRIFTELT*, or *HOT-TENT*, as a substitute for the more expensive hot-house; and *A machine for saving persons and goods in case of fire*.

A third and fourth volume of this truly patriotic work is already in the hands of the Swedish public; but they have not yet reached us. An English translation of the original tracts it contains, would probably be useful. Many articles are taken from English, French and German authors, and are known among us already.

Beskrifning på de Soppor, som till de fattigas försörjning bereddades uti Sopp-husen i London: åren, 1798-1801.—A Description of the Soups which were prepared for the Maintenance of the Poor, in the Soup-houses in London, in the years 1798-1801.

The second edition of this valuable Pamphlet, contains, beside a description of Count Rumford's soups, a precise account of what has been adopted of the same kind in England. The author informs us, that the Soup-house of the *Institution of the Poor* in Gothenbourg, is altogether on the English plan; and he wishes the same to be universally followed.

Nagra anmärkingar öfver Portugal meddelade genom bref.—A few Remarks on Portugal, communicated in letters, by the Rev. C. T. Ruders.

* This method of translation has been adopted, with considerable success, by Mr. T. E. Adlerbeth, in his version of Virgil's *Æneid*, in hexameter lines, corresponding in number with those of the original. Till the reign of the late ingenious and liberal King of Sweden, no translation of merit from the ancient poets, either in verse or prose, had been accomplished. The present efforts of this kind may therefore be considered as respectable advances in Swedish literature.

The author, who, (as we learn from the preface), was, in the year 1798, appointed Chaplain to the Swedish legation at the court of Lisbon, could not, in that capacity, but have a good opportunity of collecting materials for a correspondence of this nature: but we confess that it exceeded our expectation to find, in so small a compass, (243 pages, large print, 8vo.) every subject that could be required in such a work, treated in the most satisfactory manner. The reader is led, as it were, by the author's hand, from one interesting view to another; and that in such an instructive, modest, and agreeable manner, that his company becomes more pleasing, in proportion as we continue to enjoy it. To make our readers acquainted with this very valuable work, we will lay its plan before them, and occasionally let the author speak for himself.

He begins with a critical enumeration of several late writers on Portugal, among whom he commends Mr. Murphy, as having given the best and most certain information of that country, as well in his "Travels in Portugal," as in his "General View of the State of Portugal;" but the author remarks of Mr. Southey's letters *, that *they afford manifold proofs of the author's prejudice against foreign nations, and of the hurry in which he travelled and observed.*

After this introduction, he speaks of the natural advantages of the country, which he allows to be great; but observes at the same time, that they are not properly improved. Among the chief causes of a deficient cultivation, he mentions the following (page 9), "a want of labourers; the residence of the nobility in the capital; in consequence of which, their distant estates are neglected; the heavy taxes laid on the cultivator; the extortions of the priests, and their too great number: and the want of skill in the arts and mechanism of other nations, which, to the great injury of Portugal, are suffered to provide its natives with almost every article of convenience."

He then gives a short account of the manner of gathering and threshing corn, of the vintage, vines, gardens, moorish wells, and the different aqueducts in and about Lisbon. The reader is then led to several beautiful and stupendous views; such as that of Cintra, and the convent Palmela, which, like a crown, adorns the summit of the mountains of that name.

(Page 21,) speaking of the climate of Portugal, with which he seems greatly delighted, he gives us, in a note, an expression in French, of a Portuguese Envoy, on his return from England: *Le soleil en Angleterre ressemble a la lune d'ici; les seuls fruits murs qu'on y trouve, sont les pommes cuites; et il n'y a rien de poli que l'acter.* To shew our readers that M. Ruders is not of the same opinion, we shall literally translate his own remark.—"When, on my return home, I proceeded to England, I found this observation more witty than just. I have, even in London, seen the most beautiful sunshine continue for several days. England produces not, indeed, so great a variety of fruits as Portugal; yet I found there ripe and well-flavoured apples, pears, plums, &c. And although English civility does not resemble ours, or that of the Southern nations of Europe; and a traveller, who

* Letters written during a short Stay in Spain and Portugal, Lond. 1798.

"is unacquainted with their manners and customs, may think an Englishman austere and reserved, particularly if he be not well versed in the language of the country; yet I think I may, with justice, say of this nation, that they are truly polite, though not ceremonious."

When, in a subsequent part of his work, he delineates the character of the Portuguese nation, we think it just to repeat his own words; that the reader may perceive the open and unprejudiced manner of the author.

"To judge properly of the national character (says he) requires a longer stay in the country, more frequent excursions to the different provinces and a closer intimacy with all classes of people, than I had either opportunity or inclination for. Several expressions, actions and customs, which now and then strike a foreigner, or may appear of consequence to a philosopher, constitute often mere individual characteristics, from which conclusion can fairly be drawn as to the whole. Some writers on Portugal (and here he mentions Murphy), by the genteel behaviour of certain persons, by the devout appearance of the Monks, and the unremitting visitation of Churches, among the Portuguese, have been induced to write, as it were, a panegyric on all classes of the people; others, on the contrary, speak of them as if they were semi-barbarians. It is supposed, and I think not without reason, that the difference between the present inhabitants of the capital, and the preceding generation, in regard to manners and civilization, is very great. The great influx of foreigners (chiefly English families) has, within the space of 20 or 30 years, introduced many of their customs; developed to the Portuguese the charms of society; brought them acquainted with the commodities and luxury of other nations; and lessened their too high opinion of themselves, and their contempt for foreigners. The Portuguese can now, with patience, hear other nations favourably spoken of; and will even, in some instances, allow them the preference to themselves; provided we indulge them in a contempt of the Spaniards, and admit that such abuses, defects, or irregularities, as are imputed to Portugal, are still worse in Spain.

"The Portuguese," (continues he) "have every natural qualification for mental improvement. In private conversation they are very polite. They treat foreigners with great attention; and are not at all sparing of compliments, and protestations of friendship. They seem, however, in general, not to be desirous of seeing a stranger often in their houses. Their social manners are not so free as ours; and a certain unpleasant constraint is perceptible.

(To be concluded in our next Number.)

CORRESPONDENCE.

Amicissimus, Liverpoliensis, and other anonymous correspondents, are respectfully informed, that their proposals will be acceptable, if their names, with satisfactory references for information, are communicated: but, that, as the strictest regard to personal character is requisite in the conduct of this Review, the Editor cannot avail himself of offers from individuals who are wholly unknown to him. Whatever information they may judge it proper to afford, will be imparted to no other person.

ERRATUM.

In some Copies, p. 45, line 12, read—"In circumstances so favourable, the continued investigations of intelligent professors must be rewarded"—and at the end of the paragraph put a full point, instead of a note of interrogation.